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A Grammatical Sketch

of the

Akta - or - Ga - Language

With some Specimens of it from the mouth of
the natives

and

a Vocabulary of the same

with an appendix on the Akma - District

by Rev. A. N. S. S. S.

Two Volumes.

Vol. I. Grammatical Sketch of the Akta - or - Ga - Language.

Stirling, 1838.

Printed by the Rev. Mr. S. S. S.

by J. E. S. S.

A Grammatical Sketch
of the
Akra- or Gã-Language,

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with an appendix on the Adanme-Dialect,

by Rev. **J. Zimmermann.**

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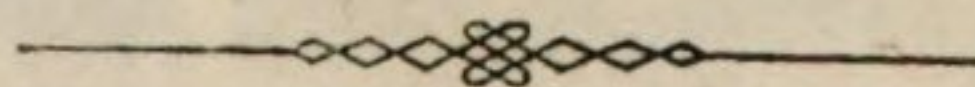
Stuttgart, 1858.

Printed for the **Basel Missionary Society**
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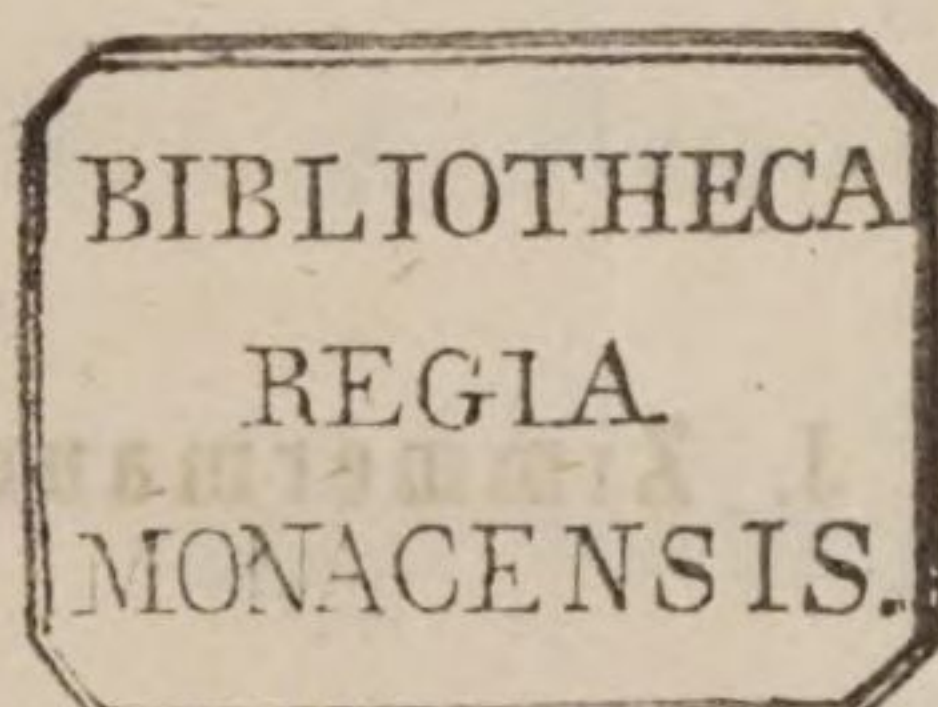
A grammatical sketch

of the

Aksa - or - Gs-Langrage,

and

Some specimens of it from the mouth
of the Zallies.



Stuttgart, 1858.

Printed for the Royal Missionary Society

by J. F. Schönbauer

P r e f a c e.

To write a somewhat complete Grammar and Vocabulary of a hitherto unwritten language would be the task of a man's life even if it were his native tongue he had to deal with; in tempting therefore to give a grammatical and lexical Sketch of the Gã-language a language not mine own, I must plead for indulgence in the largest sense of the term. It is not to be more than the first stepping-stone. The life and calling of a Missionary in Western-Africa does scarcely admit of more; as he has neither the necessary health and strength nor the necessary leisure for such a work, even were he to neglect his other duties, which can not be thought of.

The materials of this work have been gathered from the mouth of the people during a stay amongst them of seven years, but much of it was lost during the Bombardment of Christiansborg in 1854 and an exact arrangement of those left, at the hand of an educated native, would have cost several more years of labour, which would have been not only an unnecessary delay, but also quite disproportionate to other more pressing labours, especially that of translating the Word of God. I have therefore in the course of last year arranged the materials as well as I could; the whole was then revised by an educated native, of whose remarks I availed myself in the final arrangement. In many things I could only offer a suggestion.

A consequence of the simplicity of the roots in this language is f. i. the apparent or entire similarity of words

expressing different ideas (as is the case in the Chinese and also most African languages). Some are distinguished merely by a higher or lower tone and in some cases this has been pointed out in these pages, others have entirely the same form and pronunciation. In the Vocabulary this appears a great obstacle of mastering the words, but in the use of the language it is but little felt and where it is felt, the distinction is supplied by combination, which can be employed to an unlimited extent; so that there is in fact an inherent fulness of the language, which may be developed as much as the richest language of the globe. Here and there I have given a few compounds, the rest is easily to be understood and may easily be formed even by a foreigner.

If I have in many instances taken the liberty to depart from the common framework of grammars, it was done because the organism of the African languages required it. But though I may have failed to discover a new and more fitting framework I may perhaps have supplied in the following Sketch a few materials towards reconstructing it. As to the language in general and some peculiar expressions of the Western Coast of Africa in particular I had in view especially Europeans and Natives of this Coast. People in Europe will easily understand it.

As there does not yet exist any thing like a fixed orthography and there is great difficulty in fixing it, I have often given one and the same word in two or three different modes of spelling and leaving the establishment of a correct Law of orthography to the process of time, the more so, as it is sometimes extremely difficult to find the golden middle way betwixt grammatical orthography and the different phases of pronunciation or the perceptions of the ear. It is true: the rule is: „Write as thou hearest!“ but it is as true, that every individual has peculiarities of pronunciation and also of hearing. Time will teach the right way. So much is sure, that — bad as the new orthography may be —, it is not so bad, as

the English, yea not even as the German Orthography. But still to learn Gã, it must be heard and to read it fluently, we must read whole sentences together as is the case in all other written languages.

The Gã-language being closely related to the Otyi, I would here remark that „The grammatical Outline and Vocabulary of the Otyi-language“ etc. etc. by Rev. H. N. Riis*) (both in English and German), has been to me of the greatest advantage and ought to be studied by every one, desirous of getting a knowledge of a language spoken in this part of Africa.

That the Lord may bless also this pioneer's work for the eventual victory of his Kingdom in Africa is the fervent prayer of the compiler.

Akropong, June, 1857.

J. Zimmermann,

Missionary.

*) Basel 1854. Bahnmaier.

Introduction.

The Akra — or, as it is called by the natives themselves, the Gã-language is spoken by the people inhabiting that part of the Gold-coast of Western-Africa, which is limited in the South by the sea the river Volta in the East and the Akwapim-mountains in the North and North-West, thus forming an triangular plain. It is divided into the Gã proper and the Adãñme, which is a Dialect of it; the former being spoken by about 40—50,000, the latter by about 50—60,000 souls. Some small tribes, the Agotim-people speaking Adãñme, and part of the Popo-people speaking Gã proper, have emigrated and settled beyond the river Volta in the midst of Ayigbe-speaking tribes. Whether there are other tribes speaking a dialect of the Gã, is not yet ascertained.

The Gã proper, spoken by the Sea-towns Gã (Engl. Akra or James-town), Kĩnkã (Dutch Akra), O su (Christiansborg), Lã (Labudai) and Teši (Tessing) is limited in the N. W. by the Otyi-language; in the East and N. E. by the Adãñme-Dialect of the Gã. The Adãñme (s. Appendix) is limited in the N. W. by the Otyi and Kyerepong, in the East and N. E. by the Ayigbe- (or Ewe-) language which is also spoken by 7 towns on the Western bank of the river Volta. The principal towns or small tribes speaking Adãñme are: Nañwa (a small town near Teši), Tema, Kpoñ (Pony), Kpukprã (Prampram),

Nuño (Ningo) and Adã along the sea-coast; Asadšale (or Ašidšale) and Kponi on the western bank of the river Volta, Osudoku (in the plain on the mountain called so) Krobo (two towns on the Krobo-mountain: Yilo and Manya), Šai (with two towns on the Šai-mountain) and Agotim (with three towns in the East of the river Volta). Every principal town has numerous plantation villages, Nuño and Adã, besides some fishing-villages, as dependencies.

The Adãñme-Dialect is to be considered as the mother-dialect of Gã proper being more primitive and less mixed with foreign elements, than the latter, which is some-what mixed with Otyi; but still the Gã has been chosen as the written dialect, not only because it has been longer occupied by Missionaries, but because of the political and intellectual supremacy of the Gã-tribe as well over the Adãñme —, as also over most of the surrounding tribes.

The Gã-language belongs to the one and the same very extensive stock of languages of Western and Central-Africa, with also the Otyi, Kyerepoñ, Ewe (Dahomey) Yoruba or Aku etc. As characteristic features of this stock either in common with the whole family of Hamitic languages south of the Sahara, or belonging to it in particular may be mentioned:

1) Every primitive root is formed of one initial consonant and one terminational vowel (very probably a common feature of Hamitic languages; comp. the Japhetic with roots of two and the Shemitic with roots of three consonants). 2) A consequence of this peculiarity is that vowels cannot initiate roots and with the exception of some formative vowels (in Gã: a, e, o) also no other words; and that consonants cannot terminate any (with the exception of some liquids, m, n, ñ), which have in african

Languages the character of semiconsonants. 3) As an other consequence of the 1. feature, mute consonants can not (and therefore in reducing these languages to writing also should not) be reduplicated. 4) Like as Verbs the roots of all notional words, so pronouns are the roots of all pure formwords and forms; the former consisting more of the hard and mute consonants, the latter more of soft and liquid consonants, besides the vowels; and that if a notional word is used as form or formword, its sounds are generally weakened. 5) That formverbs or auxiliary verbs are employed far more extensively than in other languages, to express the relations of the language, therefore as also the double verbs, the verbal prepositions and other verbal combinations. 6) That combination in general is used also more extensively than in other languages to express the relations. 7) That, as the simplicity of the roots does not allow many modifications for the purpose of distinction, this want is supplied by augments or pure forms (s. 4.), by reduplication and combination (5. and 6.) and hence the very great fulness of forms to be observed in these languages. 8) The use of nouns (in Gã: da, de, he, hewo, hie, hĩnmei, mli, musu, na, nane, nine, no, nõ, se, ši, šiši, te, teñ, yi, yin, yitšo etc.) as grammatical subjects or objects to individualize a general notion expressed by a verb; and hence the multitude of expressions (as in Hebrew). 9) As connected with this we have to consider the mass of proverbial sayings in these languages. 10) The use of certain adverbs expressing the same notion as the verb, which they are intended to modify, though having a different root. 11) The use of the infinitive absolute. 12) The expression of the negation by a negative voice. 13) The want of a passive voice. Etc. etc. Comp. also Bishop Vidals Introductory remarks to S. Crowthers Yoruba-Grammar and Vocabulary; this Grammar and Vocab.

itself, H. N. Riis Otyi-Gram. and Voc., B. Schlegels Schlüssel zum Angla-Dialect der Ewe-Sprache (Stuttgart, Steinkopf 1857), Krapfs Kisuaheli-Grammar etc. etc.

Geographical names and remarks, manners and customs of the people, religious and social notions etc. are adverted to in the Vocabulary under the respective words or phrases. Words like „palaver, fetish, tornado, dash, cowries, grandee, caboceer“ etc. etc., which belong as it were to the european language spoken in western Afrika (s. Ablotšire-wiemo, blofowiemo, n.) will not be strangers to a person studying any of her languages.

More materials for the study of the Gã-language, though only translations, will be found in the four Gospels, 1—3. John, Jude, and Revelation, and Genesis and Prophet Daniel translated into Gã (London, Brit. and For. Bible Society), the translation of Dr. Barth's Bible Stories and a Catechism and select Scripture passages (German and For. School-Book Society, Calw, Württemberg); though only the later of these translations are written in the same Alfabet and Orthography. Of great value, especially for grammatical researches is a translation of the Gospel of St. Matthew and John into te Akra-language by Rev. A. W. Hanson, a native of Akra (Lond. Brit. and For. Bible Society, 1843); but the work is becomming scarce. An english Index to the Vocabulary, an English-Gã-Dictionary and a German edition of this Sketch will, God willing, be added by and by.

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The grammatical sketch of the Gã-language.

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Explanation of the Abbreviations.

- Ad. Adñ., Adãñme.
 adj., adjective.
 adv., adverb.
 acc. accord., according.
 aor., aorist tense.
 art., article.
 augm., augment.
 aux., auxiliary.
 Akwp. Dial., Akwapim Dialect (of the Otyi-Language).
 Ay., Ayigbe (language).
 b., body; s. b., some body.
 C. Dial., Coast Dialect.
 coll. collect., collective noun.
 com., common noun.
 comp., compare.
 conj., conjunction.
 dan. Dan., danish.
 dem. demonstr., demonstrative.
 Dial. D., Dialect; Kr. D., Krobo Dialect.
 dim., diminutive.
 engl. Engl., english.
 eur. Eur. europ., european.
 etc., et cetera.
 Fab., fables.
 f. i., for instance.
 f. fem., feminine gender.
 fig., figuratively.
 frequent., frequentative mood.
 fut., future tense.
 Germ., German.
 gen., generally.
 gr. Gr., greek.
 Hebr., Hebrew.
 imperf., imperfect tense.

i. e., id est, that is.
 impers., impersonal.
 imperat. impert., imperative mood.
 ind., indicative mood.
 ind. indefinit., indefinite.
 inf., infinitive mood or form.
 init., initial.
 int. interj., interjection
 interr., interrogative.
 irr. irreg., irregular.
 iterat., iterative mood.
 lat. Lat., latin.
 m. masc., masculine gender.
 m. k., moko (some body).
 n., noun.
 neg., negative (voice).
 neutr., neuter.
 n. pr., proper noun.
 n. v. }
 v. n. } neuter v.
 n. k., noko (some thing).
 nom., nominative, nominal.
 num., numeral.
 Ot., Otyi (language).
 obj. object., objective.
 pl., plural number.
 pl. f., plural form.
 perf., perfect tense.
 pers. prs., person, personal.
 pos. posit., positive (voice).
 poss., possessive.
 pot., potential mood.
 pres., present tense.
 prs., personal, person.
 prob., probably.
 pr. n. and n. pr., proper noun.
 pron., pronoun.
 pr. prov., proverb.
 red., reduplication, reduplicates.
 rel., relative.
 refl., reflexive.
 s., see.
 s. b., some body (moko).
 s. th., some thing (noko).

sc., scilicet, nämlich; namely.
sec., second.
sec. prs., second person.
sing., singular number.
subj., subject, subjective.
Tab., Table.
th. s., the same.
v., verb.
v. n. and n. v., neuter verb.
v. a., a. v., active verb.
v. imprs., imp. v., impersonal verb.
voc., vocat., vocative (case).
verb., verbal.
=, like, the same as.
(?), not sure.

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Part I.

Formation of words, forms and sentences.

Section 1.

Of sounds.

§ 1. The alphabet employed to express the sounds of the Gã-Language is the „Standard alphabet... by Dr. R. Lepsius of Berlin (London, Seeleys, Fleet Street . . . 1855),“ as far as wanted, with the exception of the letter „f“, the sound of which is not represented in the said alphabet. It contains as yet the following letters:

a b d e e f f g h i k l m n ñ
o o p r s š t u v w y.

The Greek circumflex is employed to express the nasal sound of a vowel, e. g. *ã* (= a in the german words: Gang, Hang, Fang etc.), (*◡*) (*◢*) indicate the shortness and length of a vowel, e. g. *těre*, *āhū* etc., the acute (*◌́*) indicates the accent the gravis (*◌̀*) indicates elevation of the voice, e. g. *là*, blood, *la*, fire; the sign (*◌̣*) under a consonant indicates a vocalisation of this consonant, so that it forms a separate syllable, e. g. *nṣ̌o* must be pronounced in two syllables.

According to the organs of speech the letters may be arranged in the following manner:

1) vowels:

a
e o
e o
i u

2) consonants:

palatals: k g ñ h

linguals: t d n l r s š y

labials: p b m f f v w

Pure guttural consonants the language has not, but y, f and w partake also of the palatal characters. § 72. Remark: In books printed before 1856 a somewhat different alphabet was employed, e being expressed by ě, o by ȯ, ñ by ng, š by ş and f by şu or şu.

§ 2. The pronunciation of the letters k t d n l r s p b m f is the same as in English and German.

The vowel a is like the German a and the English a in „father“.

The vowel e is like the close german e, or the English e in „wet“.

The vowel ě is pronounced like the open German e or the German ä, in „Bäter“, „Feder“ or the English word „ay“!

The vowel i is pronounced like the German i and the English in „ravine“.

The vowel o is like the German o and the English in „home“.

The vowel ȯ is like the English „aw“ in „law“ and the suabian „a“ in the word „ja“ (= yo).

The vowel u is like the German u and the English in „put, full“.

The consonant g is always hard as in garden, Garten (but see § 7, 1. a and 3.).

The consonant ñ is like the English and German ng.
 The consonant h is always heard as in house, Haus.
 The sign š represents the English sh and German sch;
 y corresponds with the English y and the German j;
 f represents a peculiar labiolingual which has the same relation to f, as š to s;
 v corresponds with the English v, but occurs only in some Ayigbe (Dahomey) words;
 w is somewhat different from the English and from the German w, though nearer to the latter, it is an u slightly modified by the lips.

§ 3. The quantity of the vowels is generally very short, long ones are marked with the usual mark, e. g. dā.

But sometimes there occur vowels of such a shortness, that they scarcely form a syllable, but are rather to be compared to the Hebrew Shewa or the mute vowels of European languages as „o“ in the English „nation“, e in the German haben, gaben etc. These have the usual mark (—) as: tēre or tre, to carry. Comp. Lepsius Standard Alphabet p. 27. 28, where the sign (◌̄) is recommended, which however in Gā will scarcely be necessary under vowels.

Some consonants, especially the liquids m n ñ partake in so far of the nature of vowels, that they can also be prolonged, e. g. diñ, hañ (S. Riis Otyi Gr. § 6).

§ 4. The intonation and accentuation of the Gā-Language are not yet sufficiently ascertained to enable the writer to give the systems of both which undoubtedly exist. A few hints must therefore suffice.

1) The intonation (elevation or depression of the voice) of single words is different from that of sentences. The latter must be left, at least for the present, to the ear. By the former words which are in other respects

alike, are distinguished from each other. This we indicate where it is necessary by the gravis (˘) for the elevation of the voice, whilst we leave the other without sign, e. g. ni, and; nì, that, which, who; là, blood; la, fire; sùmò, to serve; sumò, to love, to like. Some words, especially adverbs, are rather sung, than spoken and this intonation is connected with a long quantity, which can be prolonged according to the will and energy of the speaker, e. g. dā, always; āhū, continually; soñ, altogether; šōñ, far away etc.

2) The accentuation of words is also to be distinguished from that of sentences. The former we indicate, if necessary, by the acute (´). It is generally on the root of the word and in compound words not on the „qualifying component“ (Bestimmungswort), but on the „fundamental component“ (Grundwort). See Riis Otyi Gr. § 60. If a possessive pronoun is connected with a noun, the former has the accent (see § 21).

§ 5. Division of sounds.

1) They are first divided into vowels and consonants. This division is also to be observed in the organization of the language itself; every primary root (see § 11) consists of an initial consonant and a vowel, a vowel cannot begin a root, a consonant cannot end it (comp. ba, di, fo, gu, ho etc.).

2) The consonants m n ñ partake as we have seen of the nature of vowels (s. § 1) and may be called semi-vowels; only these of the consonants together with the vowels can stand at the end of a word or syllable in Gā (and the other languages of the same stock).

3) Another division of sounds is that into strong and weak sounds: to the latter belong the vowels and the consonants: m n ñ l r y w, of which especially the forms

of the language consist; to the former belong the remaining consonants: k g h, t d s š, p b f f v.

4) The division according to the organs and the formation of the sounds see § 1.

5) The rules of euphony based on the closeness and openness of the vowels, as observed in the Otyi-Ayigbe- and Aku-Language are not found to be much in force in Gã.

Combination of sounds.

§ 6. The combination of vowels is either of the same vowel (Double-vowels) or of two different vowels, and this again either so that both are pronounced in one syllable or in two.

Reduplication of the same vowels has been employed in two manners, first to denote a long vowel (perhaps formerly consisting of two), comp. § 16, 1. or so, that both are still heard, comp. § 16, 2. In the latter case we use the sign (∴), e. g. nyebaä, you shall come, come! you come, nyebaa, you did not come, bii (pl. of bi, child), children.

The diphthongs or combinations of two different vowels into one syllable of the Gã-Language are the following:

ai, oi, ui; ei, ei; and

ao, oo, ou; eo, eo, iu.

The first series are more closely combined, than the second, which approaches to two syllables. Perhaps it would be more correct, to write a semi-consonant instead of the second vowel (ay, oy etc. and aw, ow etc.) but terminating forms hinder it, as the plural of fai, hat, could not be written fa-yi, because it is pronounced faii (one long syllable). The same would be the case, if we wrote (more correctly) ae, oe, ui etc. The plural faei would be incorrect, because the i of the plural is pure. In the

second series, the lower a, o, e, e are combined with the lower o, the higher o and i, the former by necessity, with the higher u.

Other combinations of vowels, but forming two syllables are: ea, ea, ia, oa, oa, ua; ie, ie, ue etc. which, if the first vowel is not radical, easily change into, ya, wa, ye, ye, we etc.

§ 7. 1) The combination of consonants is of far greater importance than that of vowels; because consonants are the conveyers of notions, the bones of the words and in the Hamitic stock of languages one of them is sufficient to form a root, whilst the Japhetic stock generally requires two, the Semitic three; so that especially by these initial consonants the roots differ and become their peculiar character. The combination of them therefore augments the means of multiplying the roots. They are especially the following:

- a) tš, dš (weakened from ky, gy, ki, gi, comp. the Otyi and other languages); tf, df, (from kwy, gwy?); ny kp, gb, ñm, hw (strengthened p, b, m, w).

These are close combinations, originating in simple sounds. Less close are the following:

- b) kw, wy (from ku, ko; wi, we); and kl, kr; gl, gr; tr, dr (tl, dl); tšr, dšr; tfr, dfr. pl, pr; bl, br; ml, mr; fl, fr; fr, fl; wr, wl. kpl, kpr; gbl, gbr; ñml. Comp. § 12 and the hebrew Shewa.

2) The semivowels m n ñ, which are the only consonants which can in forms and combinations come before others (comp. § 5, 2.) assimilate to the organic class of the following consonants, which never give way to them, e. g. ñk, ñg, ññ, ñh, nt, nd, nn, nl, nr, ns, nš; mp, mb, mm, mf; ñy, ñf, ñw, because y, f and w partake of the

palatal character (see § 1). The Gã-people are however not very strict in these rules.

3) Other combinations of consonants the language does not admit and even in foreign words it puts vowels betwixt the consonants, if otherwise combined or changes the pronunciation, e. g. aspatre and asipatre, shoe; sipisihamle (from the german spitzhammer) -pick-hammer; Atšem for Akyem; dši for gi etc. and by this pronunciation the Gã-nation is immediately known.

4) It is according to the principal rule § 5, 2. a matter of course that all the consonantal combinations, except those under the second part of this §. are inseparable, because only initial, and that no other double-consonants can occur, except the separable ññ, nn, mm of the same part.

§ 8. Relation and change and other peculiarities of the sounds.

1) Besides the relation and change of the sounds, by which their combination is ruled and effected we have to speak of another, by which one and the same sound changes into another and is related to it, as is observed in all languages, and by which the progress of one and the same language and its relation to another of the same stock is to be seen. In general these are in all languages the same as far as the organs of speech are the same, but they differ as far as these organs differ, the former points back to Gen. 11, 1., the latter to Gen. 11, 7. 9.

2) About the vowels not much is to be said: „A“ may on the one hand be shortened into e, e into e, e into i, i into the semiconsonant y, or on the other hand into o, o into o, o into u and u into w.

3) Just so also the consonants in general change according to their organic order (§ 1): the movement to be observed is from the harder to the softer consonants and

from the throat toward the lips, though it is to be seen that a retrograde movement is also going on, as is also the case in the Japhetic and Semitic languages. — The Gã-language proper appears in this respect more advanced or new than its eastern dialect, the Adānme, and its northern and eastern neighbours, the Otyi, Kyerepon and Ayigbe. If we follow the organic order of the consonants, they change in a horizontal and a vertical direction, beginning by k; this may be softened into g (Ot. opoñko, G. okpoñgo, horse), g into ñ, or into h; t is softened into d, d n l r change very frequently with each other not only in the different languages of the family, and in the different dialects but even in the same town (comp. atade, atale, dress; hūrū, hūlū, hūnū, sun etc.), t and d change with s (here rather retrograde, the Otyi nsa, hand, becomes de in Gã, sa, war, ta; nsã, wine, dã, nsã, before, dã etc.), s becomes š (Ot. and Ad. si, Gã šī); y seems to change in the retrograde movement into dš (Ot. yi, Gã: dšie, to take away); p, b, m, w, when initial, are often hardened into kp, gb, ñm, hw, especially p, which seldom begins a word (comp. Crowther's Aku [Yoruba] Gram. Seeleys, Fleet-Str., London 1852); p becomes f (Old Gã: pia, po, pe, New Gã: fia, fo, fe etc. Ad. pe, Gã fe, to do etc.); b becomes m (bi, n. young one, diminutive form, and mi; e. g. ñulami — ñwei-la-bi, high-light-child — star etc.) or w, e. g. ba, to come, when an auxiliary verb becomes wa and at last a (comp. Ot. ba and wa = Gã bi and mi, see above). But „m“ may harden into b as well, comp. Ad. mo, thou; Gã bo; Ad. ma, Gã: ba, to come (Ayigbe: va and fa). In Ayigbe the Gã *b* is sometimes v, e. g. vi, Gã: bi, child etc., f. becomes f or š (comp. filafo, Ot. mi-firaifo, a blind man, Old Gã: firafo and furafo; Ot fi, Gã: šīa, house, home etc. etc.).

But as we have already observed in § 7, the palatal

sounds become also lingual, the linguals move toward the labials and backward. K may become t, g = d, ñ = n, and n = m h = y or w, and vice versa; less easily the hard linguals change with the hard labials. — The vocabulary shows more of these changes.

4) Besides the peculiarities of sound already mentioned there are some more of importance. The sound r can not only not terminate but also not initiate a Gã-word (Conf. Riis Gr. § 12); in foreign words beginning with r it is either changed into l or becomes hr (comp. the Greek ῥ). G also seldom initiates a word and only before a e (e) o o and u, before i it becomes dš. K also becomes tš before i; ñ becomes ny before e and i and this may become y (Comp. Ad. ñě, Gã ye etc.); p when initial, generally becomes either kp or f, though there are exceptions, s generally becomes š before i, but not always; the simple š before u is together with it changed into f, the terminating liquid (ñ n m) generally becomes ñ or ne, whilst the Adañme and also the Akwapim dialect of the Otyi like m (seldom or never n) as well only a e o and ñ n m are used as initial forms s. § 13 and 14.

§ 9. 1) The elision of sounds is a consequence of the euphonic rules of the Gã-language. There is hardly any consonant omitted, except a word of notion (Begriffswort) becomes a form or form-word, e. g. ba, to come, when the auxiliary of the future tense (§ 13, 3.) becomes wa, a and even this is assimilated in some cases to the preceding vowel a is also scarcely audible in the pronoun wo, we, us (comp. Ot. wo, thou, where the same is the case, and the „Schlüssel zur Nongla-Sprache“, v. Rev. B. Schlegel, Bremen 1857), and some other words; y is scarcely audible in compounds of the words yi, head; e. g.

yitšo and itšo, head; yitšoi and itšoi, hair etc. The elision of ñ n and m see under 2.

2) But very frequently vowels and the semivowels ñ n and m, when mere forms are cast off. The initial augments e o and a (see § 13, 14) and sometimes ñ n m give way after pronominal forms and in compounds (§ 21, 31 ff.), but are then indicated by the accent or tone. Also the terminational vowels a, e, o, if not radical but only formal, are cut off in compounds, e. g. šina = šia-na, house-moath = door; hīna, hīntšo, hīnmei, hīgble (compounds of hīe, face); seo, successor, abifao, fufoo, suckling etc. pl. form with bii (see § 17, 25, 3.) sebii, abifabii, fufobii etc.

Other elisions are mere omissions originating in careless speaking and ought not to be fixed by a written form; also itšo, itšoi, o = wo, ura = wura etc. are to be considered as such.

Section 2.

Of words, forms and sentences.

§ 10. 1) The sounds are the material of which words and forms organically are formed, as these are the material for the formation of sentences. The relations and divisions of the sounds already indicate the rules according to which this process of formation is going on.

The primitive formation of words is that of roots. These are either notional or relational (formal) roots as all the words are either words of notion or words of relation (form). The former are all verbs, the latter the primitive pronouns. These are not only the roots

of form words or relational words but also the elements of the forms (or the inflection) of the language. Many form-words however and even some forms were originally notional words (s. § 24—29). All the words of the language, some adverbs and interjections (§ 35, 2.5.) excepted are derived from these roots, though we cannot show the origin of every word. Foreign words are partly naturalized.

2) The process of formation of notional words and their forms is in general the following:

a) A notional root is formed by a consonant and a vowel, as: ba, be, be, bi, bo, bo, bu, da, di, do, dū, fa, fā, fe, fe, fē, fī, fo, fō, fo, gu, ka etc.

b) The derived stem is formally not different, as: ba, leaf; bi, child etc.

c) The derivation or form is expressed by the lengthening of the radical vowel, as: bā, fā, kā, bē, fū, tō, kē etc.

d) by the strengthening of the radical consonant: dša, dše, gba, gbe, kpa, kpe, dfa, tfa, tše, tši, nma; bla, ble, fra, fle, kra, dšra, nmlē, kplē etc.

e) by a vowel put betwixt the two radicals: šia, dšie, tfia etc. from šā, dše, tfa etc.

f) by an initial or terminational augment, as: eba, aba, oba, mba, mība, mīm̄ba, baa, baä, bai, bañ, balo, bāmō, sale, yeli, here, kane, wiri etc.

g) by a pure formword added, as: miba, oya, nyenu, amete, tule, kewe; ngmene, bianē etc.

h) by reduplication of the root or word: susu, titi, kukwe (= kwekwe?); momo, nīm̄nmi etc.

i) by adding a notional word which has become a form-word or mere form, as: baya, yaba, bako, bañ; nanyo, asrafonyo, nyemi, agbami, balabii, gbo-mo, semo etc.

k) Two or more words are joined together (compounds). Here the process of formation of words and their forms joins that of the formation of sentences.

l) Several of these formations may of course occur in one and the same word.

3) The process of formation of relational words and forms (as far the latter does not come under part 2 of this §), is less distinct, as may be expected from the weak and liquid elements they are formed of. The formal or relational roots are the most simple forms of the pronouns: *mi* (m, ñ, n) — J; *o-*, thou; *e-*, he, she, it; *wo*, we; *nye*, you; *ame*, a, they (see the *Adañme-Appendix* and *a* and *me* in the *Adañme Vocabulary*, also *a* and *mo*, *mei* in § 13, 3. § 34 and *Voc. of the Gã*).

4) Formwords which originally were notional words are to be considered as such respecting their formation; see more about them in § 35 and the *Vocabulary*.

§ 11. Simple notional roots and stems (§ 10, 2. a. b.) are formed by a consonant and a vowel. The former are all verbs, the latter nouns, adjectives (and adverbs). It is impossible, the means of distinguishing formation being so limited, to find out the primitive meaning of all. — The simple root is to be seen in the imperative mood, sing. number, second person, positive form of the inflection of some of these radical verbs, in the aorist tense, ind. mood, positive form of all (if the pronominal augment is cut off) and in the infinitive of a few. These forms are also used in the vocabulary. — The simple stems may partly have lost a former augment, but we take them, as we find them in the language now. Most of them are concrete nouns. The infinitive form of a verb is as in German always an impersonal abstract, sometimes also

a concrete, noun. Nearly every consonant of the alphabet connected with any one of the vowels — under above (Sect. 1) mentioned rules — forms a root, mostly also a simple stem, as:

		Signification			
		of the root,	stem;	— root —	stem.
ba	to come,	leaf.	da	to be great;	mouth.
„	to beg,	—	de	(Ad. to say)	—
bā	to lance,	—	de	—	hand.
be	to be boiled,	—	di	(Ot.) to eat.	—
be	to sweep,	—	do	to be hot,	heat (love).
	to be absent,	—	dū	to plant,	(plant?)
bi	to ask,	child.	„	to leak,	—
bo	to cry,	cover.	fa	to suffice,	Guinea worm.
bō	to ball,	manner.	fā	to take of,	half.
bu	to cover,	hole.	„	to come off,	vein etc.

Compare for a farther illustration the tables N. I. and the vocabulary.

§ 12. Under the name of internal augmentation we may take the formations under § 10, 2. c. d. e. together.

1) By lengthening the radical vowel of primary roots are formed:

a) secondary roots, i. e. other verbs related to them, but in every other respect independent of them, as: bē, to quarrel; kē, to grant; lo, to take up (sand etc.),

b) the infinitive (and imperat. mood, sec. prs. sing., pos. form) of a number of verbs (see the tables N. I. and the vocab.), mostly active intransitive, e. g. ba, inf. bā, to come (coming, see und. c.); ya, inf. yā, to go etc.

c) Besides the verbal impers. noun (the infinitive, s. § 11 and 12, 1. b.) a number of other nouns, adjectives and adverbs not directly connected with a verb; bā,

crocodile; bū (fr. bu, to cover), defence; tent; fā, river, brook; fē, dung; gā, adv. staringly; kā, temptation (fr. ka; v. to tempt); crab; kū, heap (fr. kū, to break?) etc.

2) By strengthening the radical consonant, by means of a consonant added either secondary roots and stems are formed or the language has begun a formation of forms (inflection) which is still in process and not thoroughly developed.

a) The former is especially the case with closer consonantal combinations (see § 7, 1. a.) as:

Secondary roots,	stems.
tša, to dig etc. tše, to call;	tše, father.
tše, to take off, pluck off;	— —
tši, to move;	tši, native sword.
tšo, to shine;	tšo, tree, stick.
tšō, to turn; to teach.	visible body.
tšu, to send; to work; to be	tšu, room, house.
red etc.	

dša, to be straight;	dša, market.
dšō, to dance;	dšō, dance.
dfa, to break, tfa, to strike;	— —
nyē, to be able;	nye, mother;
	yesterday.
nye, to hate;	nyē, hatred.
kpo, to crumble off;	kpo, lump.
kpā, to stretch;	kpā, thread etc.
gbe, to kill;	gbē, killing;
	dog;
	voice.

ñmā, to scratch; to write;	ñmā, food; a kind of wheat.
etc.	etc.

b) the latter is the case with less close consonantal combinations, though some of them form also only secon-

dary roots and stems compare: kra, to soothsay; gli, to be in a rage; dšra (or dšāra, dšēra, dšīra, comp. § 3), price; trade; mra, law; — but this formation is especially used for inclinational purposes:

ta, to sit, pl. tra (comp. § 12, 2. and table N. I.);

ko, to take something;

kro, klo, kōro, kōlo, to take things, to pick up, plural form depending on the object, obj. plur. of some verbs, s. § 38, 2.;

to, pl. tro, to be satisfied;

da, pl. dra, to grow, to be large;

dfa, pl. dfra, v. n. to break (of earthen-wares, calabashes etc.);

kpo, obj. pl. kpōro, kplo, to crumble off; etc. (Comp. some other pl. forms of the verb under 3. and the Vocabulary.)

3) By a vowel put between the two radicals the same is effected, but less frequently; comp.

a) šā and šīa, to burn; Šai and Šiai, n. pr. of a mountain and the land, inhabitants and language of it etc.

b) Defect inflectional formations are: aa, the transitive form (comp. the Hiphil of the Hebrew) of a few verbs, as: dšie to take out, from dše, to come out; tšie (hīe) to awaken one fr. (hīe tšē, to awake, comp. § 29). This formation is not much developed and neuter verbs are generally also transitive, or the difference is indicated by other means, s. § 27, 2. a. § 28, 2. b.

bb) the (subjective or) obj. pl. form of some verbs, as: tfa moko nō, to strike some body with some thing; tfia m. k. nii, to strike s. b. with things, s. § 37, 2 ff. tfa te, to cast a stone (at one); tfia tei, to cast stones (at one), to stone.

§ 13. 1) A richer development appears in the outward (initial or terminational) augmentation. The radical pronouns are to be considered as the radical elements of these augments. We begin with the initial augments (§ 10, 2. f. and 3.). Those by which words (stems) and inflectional forms are formed, are the init. liquid — augment ñ n m and the init. vowel — augments a e o.

2) The initial liquid augment ñ n m (often developed into mi, miñ, min, mim) as relational root represents the first prs. sing. of the personal pronouns. It forms stems, especially collective nouns, as in Otyi (many of them being Otyi words) and the present tense, ind. pos. of the verb (as in Otyi the augment or suffix „re“ —); e. g. a) verbforms: ba, to come; mba, mība, mīmba, be coming; Anañ mba, Anañ is coming; together with the pronominal form: mīmba, mība, I am coming; ōba, tbou art, ēba, he is c., womba, we are c., nyemba, you are amemba, they are c., āba, they are c. (man fommt), the liquid augm. being neglected in the sing. and 3. indefinite prs. pl.; ñke, mīke, mīñke, be saying; āke (man sagt), it is said; b) stems: ñku, shee-or-tree-butter; ntō, a kind of grass; toll, tax; mplan, a beam etc. Sometimes these stems have again lost the augment as may be seen by comparing them with the Otyi and Adañme, e. g. fote, Ot. mfotie, white ants; de, Ot. nsa, hand; dā, Ot. nsā, wine etc. Here and there the augment is cut off by combinations, e. g. nšo, sea (Ot. nsu, water); Ad. wu, Ayigbe: wu may sometimes also be heard wušo; ntšoi, groans, sighs, otšoi, thy sighs. In words like mra, adv. quickly; mla, law; ñmē, to lay (fr. mǎ, to set?), nyie, to walk, ñwei, heaven; above etc. it can not be decided, whether the first liquid is radical and the second cons. formal, or whether the process is the same as in kp gb or whether the liquid is the augment.

3) More distinct and of a more distinguishing character

is the init. augment „a“; its radical pronominal signification is in Adng. they, their; in Gã the same but in an indefinite way, like the German „man“, wherefore, the language having no passive voice, it serves to express this, as: afe, man t̃h̃ut, they do, it is done; but it can also be used of intr. verbs, aba, man f̃om̃mt, Lat. ventum est, they come. Another peculiar use of it as pronominal form is made, if a noun has a possessive case pl. number preceding it, as: we, house; mañtšemei awe, the house of the kings (comp. in some German dialects of the people: der Könige ihre Häuser, in Otyi: menua ne fi, meines Bruders sein Haus, my brother's [his] house). Besides this the init. augment „a“ forms a number of mostly impersonal individual stems and some others, as: bo, to multiply; abo, fruitfield; to, to set; atō, ladle; kpe, to meet, akpe, thousand; sa, to prepare, asa, hall; male, to lie; amale, lie; Comp. also the words: àke (it has been said, לאמר), that; agbene (s. agbé ne, this is finished) now (Ot. afeyi); asa, asañ (from sa, iterative auxiliary verb, § 28, 2. b.) again. Though it is an impersonal augment, it forms some personal nouns (compare in Otyi the same) of a more indistinct character, as: Anyemi, pl. anyemimei, brother; ata, father (Papa, only in addressing) awo, mother (Mama, as the former); awu, husband, aña wife; in which the peculiarity is to be observed that the augment can appear only in the address (vocative case); in all other cases these nouns are combined with a possessive pronominal augment, after which the augment a must drop. Without possessive pronouns they cannot in Gã properly be used (comp. the English). For ata and awo t̃še and nye are used in other cases; e. g. ata! father! mitše, my father etc.

But the augment „a“ forms also the future tense ind. posit. and the potential mood. In these two cases it is not derived from the pronoun „a“, but from the auxiliary

verb *ba* (to come), weakened into *wa* and *a*, and even this *a* is swallowed up by some pronominal augments, in which case we represent it by a reduplication of the vowel e. g. *aba*, shall or will (or must) come; fut. tense, ind. posit:

maba, I shall come,

ooba (inst. of *obaba*, *owaba*, *oaba*), thou shalt come,

eeba, he shall come,

wooba, *nyeaba*, *ameaba*,

aaba = *a(me b)a ba*, man wird kommen, venturum est.

In the (potential) mood the „a“ appears only when the subject is expressed by a noun. See table N. VII.

§ 14. (Initial augments continued.)

1) Whilst the augments *n n m*, *a* and *o* have a mixed character and the stems formed by them, through not the forms, are mostly Otyi, the init. augment *e* is of a pure Gã-character. The radical „e“ represents the pers. subjective and possess. pronoun, he, she, it, his, her, it. It is more individualizing than *a*, but less than *o* (thou, thy, thine, thee). Its peculiar character seems to be of a concluding, perfecting kind; the init. liquid augment is not individualizing at all, the *o* augm. most individualizing or distinguishing, the „e“ concludes, the indefinite „a“, as far as it is pronominal and not derived from *ba* (see § 13) serves to distinguish in an indefinite way all those relations which find no place under *n n m*, *o* and *e*. The „e“ is *a*, representing alone the perfect tense, if the verb has a nominal subject, after the pronominal subject it drops and is only represented by the elevation of voice in the pronominal augment, e. g. *N. èfe*, *N.* has made, *mife*, I have made; *òfe*, *èfe* (= *e-èfe*), *wòfe*, *nyèfe*, *amèfe*, *àfe* (= *a-èfe*);

b) the adjective, being as it were a fixed perfect form; the fixing by which the adjective wordform is dis-

tinguished from the perfect inflectional form is then represented by a terminational augmentation of the adj. generally ñ (comp. the instances at the end of c.) Some of these adj. have become nouns, and all may, as in German, be used as nouns.

c) But the augment „e“ distinguishes also the negative inclinational form (or voice). The reason for this may appear strange, as it is in Otyi the case with the liquid augm. ñ n m (Riis Gr. in German § 23); but it does not distinguish the negation from the position, this is done by the peculiar negative tone or voice (as e. g. the question also is distinguished by the voice), but rather the perfection of negation from imperfection, as this is the character of all the tenses, except the perfect. Here also it gives way to the pronominal augment; e. g. N. efée, eféko, efén, N. did not make, has not made, will not make; but mifée, oféko, efén etc. Comp. to 1. a—c. the following instances and the table N. I. and the Vocab., lett. e.

Roots.	Inflections.	word-forms.
fõ, to do evil.	prf. pos. èfõ has done evil.	efõñ, evil, bad.
	prf. neg. efóko.	(in compounds:
	imp. „ efõõ.	mofõñ, a bad man.
	fut. „ efõñ.	nõfõñ, a bad thing).
ye, to be white.	èye, eyéko, eyeë, eyén.	eyeñ, 'yeñ, white.
tšu, red.	ètšu, etšúko, etšuu, etšún.	etšuru (instead of etšun, s. § 20, 4.) red.
bõ, to ball.	èbõ etc.	èbõ, poison.
ša, to rot.	èša etc.	èša, sin.
	etc.	etc.

2) The most individualizing and therefore also the personal init. augment is „o“, as in Otyi, to which the

stems and wordforms formed by it, partly belong. In Gã it is the radical pers. subj. and possess. pronoun sec. prs. sing. (Comp. the Ot. Adime and Ayigbe). It forms no inflectional form, but a number of personal nouns and some formwords in which the original pronoun is still discernible, as the Gã language likes for the purpose of individualizing in the life of the language to speak to a person, if something is to be very individually and personally expressed (this is in a less degree in every language the case). Comp. the words: Onukpa, alderman, elder; osofo, priest; okpónò, horse; onúfu, serpent; ohĩá, want, poverty; onyaĩ, canoe-tree, silkcotton tree; oyá („du gehst“?) adv. quickly; ohá, hundred; obõ, adv. fully etc. See Voc. lett. o.

§ 15. The terminational augmentation is still more employed in Gã than the initial. In Otyi and Ayigbe the latter has found a greater development and is also more fixed. This want in the Gã-language is supplied by the terminational augments, which, though they frequently change with each other, are seldom dropped. As the init. augments are to be traced back to the subjective or possessive prs. pronouns, so the terminational is in general to the objective personal pronouns: mi, m, n, ñ; o, le; wo (or o) nye, ame (Ad. me, comp. Gã mei, me' = people, Leute). But neither can this be done so clearly, as with the former nor can the term. augments be so clearly distinguished as the init. ones, because the term. augments are not only subject to far more changes, but can also not be fully distinguished from forms and formwords which were originally notional words, e. g. the termination ñ can be = mi I, = mli, the inside (s. § 29), = ni or dši, to be (something) see § 33, 3., = ne, from the Otyi de, a thing (Ga: nõ, see this in § 25) and a simple termination of secondary roots and stems of which the origin is un-

known. The same is the case with *mō*, *lē*, *ō*, *o* etc. In general the limits between one form and the other are (flowing) uncertain as is to be expected in a living language not yet fixed in writing.

I shall take those terminat. augments which form not only wordforms but also inflectional forms in the following order:

a) Reduplication of the radical consonant; b) the terminat. augm. *ō*, *o* and *n*; c) the term. augm. *a*; d) the term. augm. *i*; e) the term. liquid augment and the augments *mō*, *lē*, *le*, *li* etc. Other terminat. augments shall be mentioned among these as far as necessary.

§ 16. The reduplication of the radical vowel or the ending vowel (see § 6) is of two different kinds, of which only the first is a grammatical form, though not phonetically defensible, the other is an accidental combination of sounds, but partly audible.

1) We have employed the reduplication of the radical or endvowel of the verb in *Gā* to indicate the length of it in the negative voice of the imperfect or aorist tense ind. mood, which distinguishes this tense from the perf. and fut tense of the same voice. The reason was that originally, according to the Ad. dialect this form was really expressed by adding the vowel *i* or the ending *we* (*pewe* or *pei* = *fee*, *did not*, *made not*), which by degrees was dropped and left only the long quantity to express which by the sign of length (=) would in this case be very inconvenient, because the space above the vowel must often be used for other purposes, whilst in writing the negative voice must be strongly distinguished from the positive. But in this case only one long vowel is to be heard.

2) In other cases the reduplication of the vowel is not

so much a matter of grammar as of accident. If the word ends with the same vowel which forms the term. augment or if the latter assimilates to the former, both are written, and if both heard, the augment receives the common sign (◌̣), if not, this is omitted. In other, but inflectional forms no reduplication of vowels is employed except distinctly heard, e. g. naakpa, adv. goodly, much (fr. ne akpa). Comp. the following instances and the next following §§.:

ad 1. fa, to be sufficient, efaa, is or was not sufficient; ke, to say; ekee, says or said not; mikee, I said not, did not say; okee, ekee; wokee, nyekee, amekee, akee etc.

ad 2. a) bo, to create; boö, miboö, oboö, eboö, woboö, nyeboö, ameboö, aboö, imperf. ind. posit.; but fa; — faä (instead of fao), mifaä etc. hã, to give; hãä, mihãä etc. („a“ and „ã“ are the only vowels, to which the inflectional form o assimilates, and this o the only vowel of which a regular assimilation can be shown.)

b) fa, second. prs. pl. imperat. pos. and first and third prs. pl. potent. posit., if under the influence of the former (s. § 18): wofaä, nyefaä, amefaä, afaä, e. g. nyehãa wofaä, let us be enough; but nyehãa, nyefãa etc.

c) If nouns end with i and the plural augment i is joined, we write both, though the latter i is not to be distinguished, but lengthens the former only; e. g. bi, child; pl. bii etc.

§ 17. The terminat. augment o is in Gã as far as my knowledge goes, only used as an inflectional form, but not for the formation of words, and I doubt whether it can be traced back to the object. prs. pronominalform

o, thee, or wo, o, us (though the init. liquid augment § 13, 1.) might be compared for the latter, or whether it has any relation to the term. augment o and u, by which secondary roots and stems are formed and which are sometimes dropped whilst the inflectional augment o which only forms the imperfect tense, ind. posit. is never dropped and seldom changes or assimilates (conf. § 16, 2. b.); comp. mifeo nakai, I do or did so (always), I use to do (as the Latin imperf. tense); eyioo, he used or uses to flog thee; but seo, n., pl. sebii, successor, younger member of the same brotherhood; abifao, abifabii, n. little child; fufoo, n., pl. fufobii, suckling; kukuo, adj. pl. kukubii, short; pempeo, adj. pl. pempebii, round (and small) etc. In Adanme (see Appendix) the Gã-inflectional augment o either remains, e. g. mpeo = mifeo; or it seems to assimilate more frequently than in Gã; e. g. mpeë = mifeo (Comp. the Otyi in the later writings). Besides this use in Adanme, the termin. augm. o (or õ or ô) is also used there instead of the pronoun (the article) le in Gã and nõ in Otyi, but with the peculiarity that the plur. form joins this augment; comp. pelo = felo, Gã; maker; pelome (or pelohĩ) = feloi in Gã; makers; peloõmei = feloi le, the makers (comp. also the irregular Otyi pl. form namfonom or namfo nom, nuanom = the friends, the brothers). Whether therefore the term. augment o was strengthened into mo and lo (impers. and pers. augments of verbal substantives, s. § 19) and lo changed into le (comp. the Ayigbe augm. la = lo and le in Gã and lo and o in Adngme) or whether they are a modification of the term. liquidaugment, § 19, cannot be decided. The cases in which o assimilates to a and ã see § 16, 2. a.

§ 18. The terminat. augment „a“ is applied for inclinational as well as wordforms. The cases in which

the term. „a“ is only an assimilation to the radical „a“ instead of the term. „o“ (s. § 16, 2. a.). As an inclinational form it is limited to the second prs. pl. imperat. posit. and neg. or the pl. of the potential as far as dependent on such an imperative (s. § 16, 2. b. and § 40), e. g. nyéfea! do (it)! you shall do it! or nyéhãa wófea nakai! let us do so.

Respecting the formation of words by the termination a it is not always possible to decide whether in words such as šia, sand; fiā, piā, adj. all; atūá, rebellion; afūá, mist, great mass, mīa, to press, búa (na) to gather etc. „a“ is the radical and the preceding vowel the formal vowel (conf. § 12, 3.) or whether „a“ is the form; the latter is scarcely the case, if a has the accent, as in atūá, and in such cases the preceding vowel is sometimes changed into the corresponding semi-consonant y or w or even š or f; but if a is a mere form, it is sometimes dropped in combinations, as: šĩa, house; šī-na, door (though also „šãna“ may be heard). Very probably it is also sometimes weakened into e and e and this termination to be explained by it; e. g. šĩa and šie, to stretch out; šĩa, Ot. fie and fi, house, home; bie, adv. here and bianē, adv. immediately; tī, to scratch; tĩa, to scratch together, to gather (money etc.) etc.

The origin of this term. augment is scarcely the pronoun a, as it is neither in Adañme nor in Gã used objectively (at the end of the verb), comp. the Ad. appendix. In Ayigbe the term. a is = la and corresponds with the article le in Gã and o in Adañme. That it is shortened from the pronoun ame (Ad. subjective a, objective me) is not very probable. But there is as yet no other way known to explain it. If used for inflectional purposes or where it is decidedly the mere termination of words, as in šĩa (hīē), mīa etc., it is very short, and toneless, so that it

approaches a semi consonant. To the word of interrogation lo (lit. or) at the end of questions it seems to be added, sometimes with the term. liq. aug. for the purpose of force of speech and the l changes into m, e. g. Aso oféō nakai moān? Dost thou really do so?

§ 19. The term. augment „i“, which is the new and most common plural augment in Gã and forms also a number of stems; partly of a collective or otherwise plural character, seems to be derived not directly from one of the pronouns, but from the Adangme plural hĩ and perhaps originally from a word of notion, indicating a multitude or indefinite number (compare mo, pl. mei, me, Ad. mo, me, Leute, people, sing. somebody, Semand; nū, man, male, pl. hĩ). In verbs it is only defectively used and also for the plural number; e. g.

a) Pluralform of nouns and adjectives: To, pl. toi, sheep or goat; fa, pl. fai, river; ekpakpa, pl. ekpakpai, adj. good etc. If the sing termination is ñ, the plural form is according to § 7, 1. a., and 3., and § 8, 3. 4. to be pronounced dši, ñ being treated as ng or g, e. g. gōñ, pl. gōdši, mountain; mǎñ, pl. mǎdši, town, nation; edin, adj. pl. edidši, black etc. This is also the case with many other terminations or words with a nasal vowel termination related to or derived from ñ (s. next §. and Vocab.); in the plural form they show the original liquid termination; e. g. nine, pl. nidši, hand; nane (in the Akwapem dialect of the Otyi nañ), pl. nǎdši, foot; tšūru, ad. pl. tšudši, red etc. but sometimes the i drops the ñ, as: gwanten, gwantēi etc.

b) Forms of secondary roots and collective and other nouns: kai to remember; lai, fuel (fr. la, fire); ñaĩ, coals; akweĩ (from kwē, to grow), raw ground beans; aboboi (s. bo, to multiply), boiled ground-beans; wyei, black pepper; dfoi and dfei, grass; tšoi, hair; fofoi, flower, afofroi,

blossoms, suñmui, lead; fufudši (see flu and fu), crums; mudši (comp. mu and mlu) dirt; nsoĩ or soĩ, strainer; hādši (without a sing.) twins etc. Less characteristic is the i in toi, ear (perhaps vessels, see to), tšui (chambers?) heart; koi, hoe; seĩ, country-seat, chair; fai, cap or turban, feĩ, cold; fei, manners?, see Vocab.; foi, race (see Vocab. and comp. the Ot. mirika), bē or bei (fr. bē, to strive), strife; gbē and gbei (compos. gbē, to sound?) voice etc.

c) Together with the reduplication (§ 22) the plural form forms a peculiar Kind of adjectives and adverbs, e. g. kpo, a knot; kpoikpoi, knotty; kū, heap; kuikui, heapy (häufig?) and heaply, full of heaps; fe, rag; feifei (sometimes only fei), ragged etc.

d) The verb gbo, to die, has irregularly the pl. form, gboi, gboio, gboia etc. and the frequentative form generally takes the augment i (comp. c.), as: fufui, to swell all over; dšodšoi, to dance every where or in different groups or frequently; nunui, to drink in different, companies etc.

§ 20. 1) The terminational liquid augment is in Gã generally ñ or it widens into a syllable, in Adñme and Ot. m is also very frequent, n very seldom or never used at the end of words. This termin. augment is most frequently used and is the mediator betwixt forms and words of notion, having sometimes a notional signification or must be traced back to a word of notion. It is the pronominal augment of the first person subjective and objective (mike, ñke, I said; kemi, kem', kemomi, tell me), stands sometimes for the auxiliary verb dši or ni, to be (something), e. g. midši, mini, miñ, it is I; more frequently, as also in Ot., Ayigbe and Adañme, for the originally notional word mli (Ot. mu, Ayigbe me, Ad. mi) inside, may sometimes be weakened from the word nō,

pl. nii, thing (or Otyi: de, ade, pl. nde, nne, ne) which is very frequently combined with other words; in other cases it seems to stand merely at the conclusion of a sentence either for the article le, or as an interrogatory particle (s. § 18) etc.

2) As an inflectional augment the termination ñ is used in Gã to distinguish the future and present tense (which latter is formed in the positive by the initial liquid augment) of the negative voice from the aorist and imperfect tense (reduplication of the endvowel) and the perfect tense (suffix ko), e. g. efén, will not do, mifén, I will not do, — but efée, does not or did not and eféko, has not done.

3) Literally this form of the fut. neg. voice, ind. mood is not different from a number of adjectives formed by the init. augm. e and the term. liquid augment, but the peculiar negative voice or tone distinguishes it phonetically and for the ear, so that it cannot be mistaken (s. § 14, 2.) Moreover the term. liquid augm. forms some secondary roots, mostly of Otyi extraction, as dfēñ, to think, to consider, señ, to hang; the aorist tense posit. ind. of such, when connected with the pronominal augm. is again literally not distinguished from the fut. negat. ind., but only by the neg. voice (which we do not indicate by any sign) e. g. midsēñ, I considered and midšēñ, I will not consider, but phonetically it cannot be mistaken. In all such cases the context of the sentence generally decides also in the written language (comp. also the Hebrew, esp. without vowel signs, as long as the language was living and Dr. Lepsius' reply to the Rev. Ph. Winnes about the Chinese language in the „Basler Missionsmagazin, 1tes Quartalheft 1856“). Before the termin. augm. o (§ 17) and a and i (§ 18 and 19) the ñ is dropped or changes into a mere nasal sound or dši, e. g. dfēñ, imperf. dfēo,

imperat. pl. dfēa; kroṅkroṅ, adj. pure, clear, holy; pl. kroṅ-kroī; diṅ, adj. black, pl. didši etc.

4) More frequently the terminat. liq. augm. changes into a related syllable (see above) or other form of the liquid character or the nasal sound, as far as wordforms are concerned, and is in nouns and adjectives only to be distinguished by the plural form dši, or by comparison with other related languages or dialects: these terminations are of different forms, but in all the liquids are retained, as: ne, nō, ni, me, mō, mō, l(a), le, lo, li, l(u), r(a), re, ro, rō, ri, r(u), ru etc. Compare the following instances and the Vocabulary:

Root:

Normal development: fō, to do evil; efōṅ, fut. posit. efoṅ, adj. bad.

Irregular development: kã, to lie (down), kane, to read, Ot. Akuap. dial. kaṅ.

na, to tread; nãne, pl. nãdši, foot. Ot. Ak. naṅ.

nyō, to fall; nyōmō, pl. nyōdši, debt. (but nyōṅ = nyōlo, see the sequel, pl. nyōdši, slave).

fo, pl. flo, to cut; flo or fōlo, pl. fōdši, hole, rent etc.

tšu, to be red; etšuṅ, fut. neg.; etšuru, adj. pl. etšudši, red.

(mo)? mo, momo, adj. pl. medši, memedši, old etc. etc.

5) The term. liq. augm. (together with the term. aug. o, s. § 17) has received a peculiar development in Gã in the terminations lo and mō, mō; by the former the personal nouns, by the latter partly the imperative posit. and infinitive, and the impersonal nouns of verbs are formed (comp. the termination „er“ in German and Engl. and „en“ in Germ., „ing“ in Engl.) as: fe, to make, felo, maker; fēmō, making, deed, das Machen, Thun, and fēmō!

make; *fēmo*, inf. (*maĉen*), to make. Besides this some secondary roots and pl. forms are formed by the termination *mō*, e. g. *sumō*, to love; *kū*, subj. pl. *kūmō*, to break; inf. *suomō*, *kūomō*. Transitive verbs especially have the latter termination, intransitive ones generally only lengthen their radical, *ba*, to come; imp. pos., inf. and impers. noun *bā*; neuter ones take the ending *le*, *le*, as *dša*, v. trans. and intrans., to divide, v. tr. to adore; v. n. to be straight; *dšā*, division; *dšamō*, adoration; *dšale*, straitness, righteousness (comp. Hebr. *צדק*, Greek. *δικη* and *δικειν* etc., Lat. *justus*, germ. *richten*, *recht*, *gerecht* etc.). — In *Adaŋme* the term. *mō*, *mō* is only *m*, as: *Ad. pem*, *Gā*, *femō*, deed, *lō* is sometimes in *Gā* still = *n*, e. g. *won* (from *wo*, *wō*, to watch, comp. *wolomo*), fetish, *δαμων*, lit. watcher; pl. *wodši*; in *Ad.* also *lō*, *Ot. fo*, *Kyerepon*, *hō*, *Ayigbe* to and *la*, *a*, the latter being also the article, which is in *Ad. o*, in *Gā le*, in *Otyi: nō*.

We see, the terminational liquid augment is in every direction so much connected not only with other terminations but also with formal and notional words, that we cannot go farther in the matter and are by the last mentioned connection already arrived at the compounds which shall be spoken of in the foll. §§. Compare also the Table N. 1.

§ 21. 1) Pure formwords or pronouns we wrote in the first writings of the *Gā* language (of which the four Gospels were printed by the Brit. and Foreign Bible Soc. and „Dr. Barth Bible Stories“ by the German and For. School-Book Soc. at Calw, dem Calwer Verlagsverein) separately according to the German and English use, but the Structure of the *Gā* and the other languages of the same family as well as the partial precedence of our brother-Missionaries of the *Otyi* language in *Akropong* made it ad-

visible to connect the subjective and objective forms of the pronoun with their respective verbs and the possessive forms with their respective nouns and formwords derived from nouns, as is also the case in the Hebrew and some other languages. By this the many small particles of the language connected themselves more with their respective words and the writing becomes more intelligible in different respects. Independent pers. pronouns and most of the others are separately written with the exception of *mo*, somebody and *nõ*, something (but only sometimes), about which see § 25.

2) The pure formwords thus combined with verbs and nouns (comp. § 10, 2. g.) are:

a) The subjective personal substantive pronouns of the verb: *mi-* (*m-*, *n-*, *ñ-*), I, *o-*, thou; *e-*, he, she, it; *wõ-*, we, *nye-*, you, *yee*; *ame-* (Ad. *a-*) they; *a-*, Germ. *man*, they; the form used for the expression of the passive voice of other languages (s. § 40 ff. and the Adñ. App.).

b) The objective personal substantive pronouns of the verb: *-mi* (*-m* [*-n*], *-ñ*), me; *-o*, thee; *-le*, him, her (it); *-wõ* (*-õ*), us; *-nye*, you; *-ame* (Ad. *-me*), them.

c) The possessive personal substant. pronouns of nouns are: *mi-* (*m-*, *n-*, *ñ-*), my (lit. of me, comp. the Greek forms *μου*, *σου*, *αυτου* and the Hebrew), *o-*, thy; *e-* his, hers, its; *wõ-*, our, *nye-*, your; *ame*, their, *a-* (their), the latter only used if a possessive case of the plural number precedes the noun, e. g. *mañtšemei aseĩ*, the kings their throne, Germ. „*der Könige ihr Thron*“, in some dialects, the throne of the kings; comp. § 13, 3.

3) The literal form of the pronouns under a, is the same as that under c, those under b, differ only in the

third prs. sing. and plur. and by being suffixed instead of prefixed, Comp. again the Hebrew, e. g. the use of the pronom. augm. -א and אני-, י-, together with the full form אני, אני and then the Ad. subjective form a- and objective form -me together with the full Gā form ame. —

Examples: mibí, I asked; míbi, my child.
 obí, thou askedst; óbi, thy child.
 ebí, he asked; ébi, his, her child.
 wobí, we asked; wóbi, our child.
 nyebí, you asked; nyébi, your child.
 ame { bí they asked; amé { bi, their child.
 a { a {

But: Bími, ask me;
 ebíó, he asked thee;
 ebíle, he asked him her. etc. etc.

The pronominal augment is of course put before other init. augments and after other termin. augments. Most init. augments are dropped after the init. pronominal augments: e. g. the fut. tense posit. ind. is: aba, will come; maba, ooba, eeba wooba and woaba, nyeaba, ameaba, amaba; the init. augm. a, e and o in nouns and adj. give way after a possess. pronoun, e. g. okpoŋgo, horse; mikpoŋgo, okp. ekp., wokp. nyekp. amekpoŋgo, akp. The init. liq. augm. sometimes is dropped, sometimes remains, as: oŋkomo and okomo, thy sadness. The object. pron. augment follows other term. augments without altering them: e. g. kemomi, tell me! edsieole, he saves him; etaoö, he sought thee; etaoogo, he seeks thee or sought thee always etc.

§ 22. 1) An intervening branch between the augmentation of the root by forms and formwords and the composition in the process of formation of words and forms is the reduplication (s. § 10, h.). The end and aim of it as well as of every form of the language (and even

of the language itself) is to distinguish (to divide), but not by adding a new form or word, but by repeating the same word, it is a twin-formation in the organism of the language; in the hamitic languages, as it seems, more developed and perfect, than in the japhetic and even the semitic. To this twin-form also the signification of it answers. Not a new phase of the original notion of the root is generally indicated by it, but the same repeatedly (the life of the language allows also not only the duplication, but the multiplication of the word, comp. forms, as: dabidabidabidabi! no, no, never! ewiewiewiewie etc. he spoke repeatedly and continually etc.).

2) The reduplication is not only used for inflectional as well as word-forms, but is, as a combination, also a syntactical form and not only different members of the sentence can be reduplicated, but whole sentences (e. g. eya eba, eya eba, eya eba, he came and went repeatedly and continually). The following forms and their applications are the most frequent and notable:

a) A simple root is reduplicated for the purpose of forming secondary roots with a corresponding notion, as: bobo, to squeeze the bush together, when cut, that it may burn; from bo, to ball, to squeeze; susu (comp. su), to measure, to think: šiši and šišiu (Ot. sisi and sisiw), to deceive; titi, to scratch etc.

b) Every verb is reduplicated for the purpose of expressing a frequency or a continued repetition (a single repetition of the same act, the iterative, see Schlegel's Schlüssel zur Ewe-Sprache, Stuttgart 1857), is in Gã expressed by the auxiliary verb sa (§ 28, 2. b.) of the same act or that several different groups of people do or suffer the same thing; this we call the frequentative mood of the verb, of which every tense of the positive and neg. voice may occur,

e. g. ameyeye nii, amenunu dai, amedšodšoi (about the augm. i in the last case see § 19), they ate (in different groups and situations or frequently), they drank (different) wines, they danced; aakumokumo ametšui le, man wird ihre Häuser nacheinander abbrechen (people will break their houses one by one), root: kū, to break, subj. and obj. pluralform kumo, iterative kumokumo.

c) Nouns and adjectives are formed by it from other simple stems or roots; as: tšatša, a country matrass made of grass; ekpakpa (Ot. pa and papa) adj. good; kra-kra, adj. hot; kloklo, luckwarm etc.; sometimes the simple and reduplicated forms of adj. are used, but differently, see § 33, 3.

d) A peculiar kind of adjectives and adverbs, the root of which is sometimes not in the Gã, but in an other related language, but as far as they are adverbially used they often only serve to strengthen the notion of the verb, having the same notion, but being phonetically quite different (comp. The Aku- (Yoruba-) gramm. of Rev. S. Crowther, but especially the „introductory remarks to it by the late Rev. O. E. Vidal, M. A. Bishop of Sierra Leone); e. g. futāfutā (Ot. the same), adj. and adv. white; eye futāfutā, or eye futāfutāfutā, to be very very white, comp. ye, to be white.

deñdedeñ, adv. (from Ot. deñ, hard), wa deñdedeñ, to be very very hard, comp. wa, to be hard.

vevēve, adv. (from Ayigbe ve, to be hard) hardly, strongly.

pepēpe and pepēpepe (fr. pe, just), exactly.

falefale, adj. clean; adv. cleanly.

yeyēye, adj. and adv. unquiet, —ly (from ye, to eat, to trouble);

kpalekpale, adj. and adv. bald, baldly (from kpa, to be bald, kpale, baldness); etc. etc.

e) By a reduplication of the plural of a number of concrete nouns adjectives and adverbs may be continually formed answering in part to the adjectives with the ending y in English and „ig“ in German, e. g. kū, heap, kuikui, adj. and adv. heapy, heaply; kpo, lump, knot; kpoikpoi, knotty, s. prov. 53; kukudšikukudši, adv. in short (kuku) jumps (sc. to run, to walk etc.) etc. etc. This form is to be considered inflectional or as a continual formation of new words.

f) A peculiar reduplication of a more syntactical kind occurs in the numbers, definite and indefinite;

aa) the definite numbers are repeated to express the same relation as is expressed in Hebrew by the repetition of numbers or in Engl. by the same and the particle by betwixt; e. g. ekome kome, one by one, enyo enyo, two by two (Germ. je eins, je zwei, zwei und zwei);

(bb) by repeating a noun with the adj. or indef. numeral fě, each, all, betwixt, the relation which in Engl. is expressed by the words each and every (Germ. jeder, jede, jedes) is indicated, compare: mofěmo, every-body, jederman, pl. mei fě; nōfěnō, every thing; tšo fě tšo every tree etc.; but with the neg. of the verb: mokomoko, nokonoko etc., s. § 34, 2.

g) A similar relation is expressed by the repetition of nouns or their number indicating the price of any thing, as: Ahō enemei kpā kpā, these things are sold one string (cowries) each; miheame dšakpo dšakpo, I bought them half a string each; but: Ahō neke toi ne dale enyo enyo, these sheep are sold two dollars each, etc. It is to be observed respecting the reduplication and many other forms, that the

language is not yet fixed, but the formations are still very rapidly going on.

§ 23. 1) In the preceding §§ we have seen the process of formation of inclinational and word-form as far as it is going on by the addition or augmentation of pure forms and formwords or a reduplication of the word. We have now to consider this process as it is effected by the combination of another word of notion with the word of which the relation is to be defined, be it now for a momentary purpose (Inflection or Syntax) or a fixed one (formation of words). Combinations are very frequently and very variously employed in the Gã language. We must first divide also the combinations with notional words into two great classes: viz: first those combinations in which one of the components has become a mere form though it is or was a word of notion, as *gbekẽnu*, a male-child; *ebabi*, he will ask; *hefatamo*, attachment etc. (In this case the formal component has generally no accent); and secondly combinations, in which both components are notional words and remain such, as: *šiatše*, housefather; *nšonlo*, seafish. To the latter class also those combinations of which the signification of the components can no more be ascertained, must be added, especially verbal compositions as: *fata*, *fite*; *futu* etc.

2) In cases in which compositions are neither a form of inclination nor of words and therefore the components separately written, they are of a syntactical nature, but are in other respects formally the same and have the same purpose (comp. the same thing in the preceding §).

3) The qualifying component of a compound is either the preposition or the apposition of the fundamental component, as: *mañtše*, king; *bafe*, will do (s. § 28, 2. a.); *gbekẽnu*, a male child etc.

4) There are in the Gã-language many verbs qualified by substantives, and form together with them notionally compounds though they formally are separated, as: ta, to sit; ta ši, lit. to sit the ground, i. e. to sit down; ta nō, to sit upon (to sit the surface) etc. These become also formal compounds as soon as the verb is turned into a noun or takes the nominal form, e. g. šitamō, down-sitting; nōtamō, lit. upsitting, the sitting upon (Germ. das Aufsitzen und Niedersitzen).

5) Besides these there are a number of double-verbs, which are a peculiarity of this family of languages; viz. a notional verb is qualified by another notional verb and expresses together with it a new notion, though formally both remain separated and are never (except irregularly) joined into one word, e. g. he (Ot. gye), to except; ye (Ot. di or de) to eat, to exercise, to enjoy, he noko ye, to believe something, reg. noun: hemo ke yeli, belief, faith (irreg. heyeli, faith; comp. heyeli, liberty) Ot. gye bi di, noun: gyedi; more frequently the notion of one verb is given up and it serves as a mere formword to express a certain relation of the other (s. above 1. and next following §§.) but retains still more or less its notional form and is separated from the other component; e. g. ñō noko hã moko, lit. to take something give somebody, to give someth. to somebody; na-fe, lit. to get to do, i. e. to have accomplished, already done etc. The verb which in such cases serves only to express the relation of the other becomes by degrees also formally a relational or form-or auxiliary verb, i. e. it loses the notional forms, and at last it becomes a mere form of which by and by even the origin can no longer be found. Comp. miñō noko mihã moko, I gave something to somebody, mike noko hã moko (only one pronominal augm. left); Ad. ñō to take and de, to say; but ñō-ke, to be saying (pres. tense) Gã: ñke,

mike; Ot. rese, perhaps originally = de-se, lit. to take to say etc. Comp. kafe, do not do! bafe, yafe etc.

(Anmerk. Könnte man im Deutschen den Ursprung der die Zeitwörter bestimmenden Vorwörter ge=, er= [ge=lauben, glauben und erlauben], be=, bei=, nach= 2c. auffuchen, so würden sie sich auch als ursprüngliche Zeitwörter erweisen; z. B. nach v. nahen, ge=, gen v. geben, gehen?? 2c. In diesen Sprachen ist's möglich, weil der Entwicklungsgang in allen Stufen vorliegt.)

§ 24. 1) Compounds in which one of the components has become a mere form to express the relation of the other component, though its form may still be that of a word of notion are very frequent and of nearly all the classes mentioned in the preceding §. under 2. 3. 4. 5. We divide them therefore into nouns and verbs.

2) Nominal compounds of this kind must again be subdivided into:

a) Compounds formed by preposition of the qualifying component and in this case the fundamental component is of so general a character that it indicates only the relation of the qualifying one. This is especially the case with the words nō a thing and mo (mō, mō, mō) a person; (nyo) nū, a man, male; yō, a woman, female; bi, a child, young one, tše, father, possessor etc. (hebr. בעל), nye, mother etc.

b) Compounds formed by apposition of the qualifying component, in this case the latter is a adjective or a nominal apposition and the former again a noun of a general notion, esp. again mo and nō (s. a.).

§ 25. 1) We have seen in the §§ 11—20 that the forms can develop and have partly developed themselves out of the simple radical elements of the pronouns; but we have also seen, that the language is not only progressing and

augmenting but also regressing, weakening again and it is impossible always to show the way, by which a form was formed, some are even on the one hand, related to words of notion as well as on the other to elements of form (comp. e. g. the present augment *n̄ n* and *m* with the first pers. sing. of the pronoun and the word *n̄ō* and *n̄ē* in Adn. § 24 and § 13, 1.).

Be it now as it may, we saw that the terminations *lo* and *mo* distinguish the personal from the impersonal noun formed of the verb. By the two words *mo* (*mō* and *m̄o* and *m̄ō*) and *nō* a similar division is made; *mo* = man, somebody (*jemand*) and *nō* = thing, something (*etwas*); in Adanme both are *nō*, pl. *nihī*. The pl. form of *mo* is *mei*, people, persons; that of *nō* *nii*, things. Both are frequently combined with other words and appear sometimes as mere forms: e. g. *Nyoñmo*, God; *gbomo*, man; *kramo*, Mahomedan soothsayer, *semo*, successor, *tšutšumo*, the first; *lumo*, prince, governor; this *mo* is scarcely to be distinguished from the abovementioned impersonal form *m̄o*; but in the pl. form the latter has *m̄oi*, the former always *mei*. This latter is again used for other purposes. In Adnm. the personal pl. form is *me* (comp. *ame* in Gã) and so in Gã also „*mei*“ is used very frequently as an (older) personal plural form even where in the sing. *mo* does not appear (comp. the sequel). The mode of affixing is different, either it is simply affixed to the singular (if this is not expressed by a singular form or affix) as: *tše*, father, pl. *tšemei*, father-people, fathers (Comp. in Otyi the termination *nom*, e. g. *agyanom*); *nye*, mother, pl. *nyemei*; *nyemi*, brother, sister (German: *Geschwister*), pl. *nyemimei* etc., or there is a peculiar form of the singular (as *mo*, s. above) which gives way to the plur. form; e. g. *blofōnyo*, European, pl. *blofōmei*; *Ganyo*, pl. *Gamei*, *Gāman*, -men; *nanyo* (orig. *nannyo*, comp. the

Ot. damfo), pl. nanemei; friend (in this latter case the e between n and m is put in for euphony's sake) etc. The termination mo or nyo, pl. mei can be affixed to some nouns or adv. of place, situation, time and personal nouns formed by it (comp. the Otyi „-fo“), e. g. bie (this place), adv. here, biemei (or biepii, see the sequel), the people here; most frequently to proper nouns, as: Anañmei, Tete mei etc. Anañ and his people etc. (comp. the Greek: „οἱ περὶ Ἀλεξάνδρον“, „αἱ περὶ Μαρθᾶν καὶ Μαριαν“, Joh. 11, 19.). About mo, mei prefixed see § 26.

A similar use is made of nō, pl. nii, thing; it is the corresponding impersonal affix to the personal mo, mei; as mo is the corresponding impersonal augment to the personal „lo“; e. g. blofonō, something European; pl. blofonii; guonō (guo = trade), ware, pl. guonii, wares; nyenō (nye, n. and adv. yesterday), the thing of yesterday, pl. nyenii; tšutšunō, pl. -nii, the first (thing), sekpenō, nagbenō, -nii, the last etc. By this word names are given to things, never seen before by adding it to the noun signifying their action etc. ñmānō, something to write with; ñmānii, writing implements; ñā, art (of any kind), ñanō, pl. -nii; implement, instrument etc. etc. Another form of nii is nibii.

2) As mo and nō is used to distinguish personal and impersonal nouns, nyo, nū and yō are used to distinguish the sex. Nyo is no longer separately used as a noun but nū = man, male; yō = woman, female; nyo is the same as nū, but in a more general sense, as „man“ is also used in English. It is added to nouns of nationality, language, dwelling-place etc., as: Blofonyo, European (bro in Otyi, blofo in Gã indicating something or somebody European; the Otyi termination fo is sometimes retained in Gã besides the Gã-terminations); Ganyo, Gãman, Enlišinyo, Englishman; asrafonyo, soldier; pl. asrafoi wolenyo (fr. wu,

sea, or wo, fishing in the sea), irreg. pl. wolei, fisher etc. If there is not taken any notice of the sex, as this is generally neglected in these languages, the common plural-forms mei or i take the place of the sing. form nyo, which is then generis communis (in Ad. it has still the form „nõ“ which is personal and impersonal). But if the sex is to be distinguished, nyo pl. irreg. hĩ is the masc and yõ, pl. irreg. yei, the fem. form, Gãnyo, pl. Gãhĩ, Gãman, -men; Gayõ, pl. Gãyei, Gãwoman, -women; oblanyo, pl. oblahĩ, youth, young man; oblayo, pl. oblayei, maid, young woman, etc. etc.; nyo is only used of men, not of animals, nũ, pl. hĩ, is used to indicate the male sex of animals too, yo remains the same, as: okpoŋgo horse; okpoŋgonu, pl. -hĩ and okpoŋgoyõ, pl. -yei. Not only the sex of animals, but also that of trees is distinguished by these affixes; e. g. abolobanũ, a male breadleaftree, abolobayõ, a female dto. Comp. § 48. The pl. of nũ, hĩ, is sometimes hĩmei; wu, when beginning a sentence or in the vocative awu, husband, has the pl. wumei, awumei; ñã, aňã, pl. ñãmei, aňãmei; bi, pl. bii, child (son or daughter); binu, pl. bihĩ, son; biyo, pl. biyei, daughter; gbekê, pl. gbekêbii (see the sequel) child (according to age); gbekênu, pl. -hĩ and -bihĩ, male-child; gbekêyo, pl. -yei and -biyei, female child etc.

3) A still more extended and diversified use is made of the word bi, pl. bii (weakened into mi, mii, comp. Ot. ba ma, wa, 'a) child, young one (comp. Ot. ba, mma; Ayigbe vi). It indicates descent, familiar and civil relation, it is the diminutive affix and a peculiar kind of plural form of some nouns with sing. term. augment o (s. § 17) and many other without sing. augment, forming as „mei“ (see above) personal nouns of adv. and impers. nouns, etc. etc. Comp. the Hebr. בן and בת; e. g. bi, pl. bii; child, young one, little one; young relation; slave; word of endearment

used by elder people towards younger ones etc. nabi, grand-child; nyemi (= nyebi), pl. nyemime, lit. mother-child, full brother or sister according to the Gã-usage; brother or sister (Geschwister); tšebi, fater-child, i. e. brother or sister from the fathers side, half-brother, -sister (if in contrast to this the former is used, the old form nyebi, -bii remains); tšinabi, pl. -bii, calf; okpoṅgobi, foal; tobi, lamb or kid; wob, chicken; wo, honey, wob, pl. -bii, bee; — webii, domestics; maṅbii, citizens; kuse or kose (ko = bush, se hinder part, back part), country, plantation; kose-nyo, pl. kosebii, *Hinterräuler*; country people; Osubii, Osu-people; Akropoṅ-bii, Akropong-people; — tebi (fr. te, stone), little stone (*Steinchen, Steinlein*), in the language of children „a new tooth“; ṇulami, pl. -mii (from ṇwei-la-bi = high-light-child) star (s. Ot. asoroma); tša-tšu, pl. tšatšubii, a kind of ants; — gbekē, child, pl. gbekēbii; abifao, or (gbekē-) fufoo, pl. abifabii, fufobii, suckling (fufo = milk); seo, pl. sebii (different from semo, pl. semei und. 1. successor) the next following younger brother or sister (see se in the voc.); blemabii (blema = old time, Ot. tete), forefathers, ancients; ṇmenebii, the people of to day, the present or young generation; yinōbii, people of a generation (yinō); tšutšubii, the first people (s. und. 1. tšutšumo, -mei); sebii, late people, late-comers; yibii, head-children, fruit etc. A reduplication of bi is the adj. bibio, pl. bibii, small, little (comp. fio, fiio). Comp. the term. -mi for diff. kinds of fruits.

4) A similar use is made of the words tše, pl. -mei, father and nye, pl. -mei, mother; Besides being used of every description of relationship of elder people towards younger ones, they are together with the forms of address (vocative: ata, awo, s. § 13, 3.) the addresses given by every unmarried young person to married persons of middle age; people of higher age are called ni, grandfather or na,

grandmother. But as the Hebrew לַעֲלֵם the words tše and in a less degree also nye, if the sex is to be expressly indicated, are farther generalized and signify „author, possessor, inhabitant“ etc. comp. mañtše, town- (or- people-) father, king; nyōdšiatše, possessor of slaves; nīiatše, possessor of things, rich man; šikatše, poss. of gold; tšinatše, tšinaiatše, poss. or grover of cattle, toiatše, poss. of sheep and goats, shepherd; kplotonye, a woman raising pigs (comp. Bienenvater, Schweine-Mutter in some German dialects without any offence used); Osutšemei, Akropontšemei etc. inhabitants of Osu, Akropong etc. these latter words with many others of the same kind are scarcely used in the sing. form, so that „tšemei“ sometimes occurs instead of the simple „mei“ as a pluralform. The formal character of „tše“ „tšemei“ is also seen by the circumstance, that in Otyi the termination „fo“ in Ayigbe „to“ often take its place. Comp. also the words šientše (Ot. damfo), šīanye and šīenye, friend; tšunye, a lizzard living in rooms; nientše, dientše, pl. -mei, Adñ. nitše (lit. who is father) = self, selves, midientše, myself.

5) About the word nanyo, pl. nanemei, friend, neighbour, fellow, it is only to be remarked that as „fellow“ in English it sometimes is only used to express the same class, kind, form etc. of a person or thing indicated by the word it defines, as the syllables „mit“ in German and cum-, com- in Latin, e. g. nanyogbomo, fellowman, Mit-menſch; nanyonō, the thing belonging to it, alike to it, fitting it etc.

6) About words defined by one of the nouns nō, ši; nō, he, mli; hīe, se; yi, yiteñ, masei etc. see compound verbs § 29.

§ 26. 1) But also of compounds of which the qualifying component is an apposition or rather postposition

and therefore suffixed, § 24, b., some belong to this kind. Every adjective may be used as a noun as in German and partly in English, but if this noun is to be defined whether it is personal or impersonal, the nouns *mō* and *nō*, s. § 25, 1., are prefixed, e. g. *ekpakpa*, good, the good (der oder die oder das „Gute“), *mokpakpa*, a good person, pl. *meikpakpai*; *nōkpakpa*, pl. *niikpakpai*, a good thing. These (kinds of) compounds are less closely connected and the plural form is therefore always expressed in both of the components, which is not always the case with those formed by the preposition of the qualifying component.

2) In the formation of sentences therefore appositions whether nouns, adjectives or relative sentences expressing these, follow the noun which they qualify, but prepositions, i. e. words or sentences having the relation expressed in European languages by the genitive or possessive case, precede the word which they qualify.

3) Compounds of the kind mentioned in the first part of this § have the accent indicating the unity of both components on the qualifying component or the apposition, as: *mokpákpa*, *nōfōn*, *niifódšianii* etc. The same is the case with the syntactical form of them, as: *kolo fōn*, a wild beast; *atade féfeo*, a beautiful dress; *tšo kpetenkplé*, a large tree etc. Appositive adjectives have, if there are two forms, the reduplicated form.

§ 27. 1) Compound verbs of which one component has assumed, though a notional word, a more formal character (§ 24, 1.) are more frequent, than the nouns of this kind and must as all verbal compounds be divided into those which are inseparable and must or can be written together, or which are separable and can or must be written so; the latter are again combinations of two verbs or of a verb and a noun.

2) a) Verbal inseparable compounds are generally such that the original notion of neither component can be exactly given, though the roots are to be found in the language. Here we have only to mention a few forms in which one of the components has decidedly a formal character though a notional form, as: mādše, to send (a thing, not a person) (mā, to set); ladše, to be lost; to lose (Ad. la, in Gā „to hang, to fasten“); kādše, to lie on one back (kā, to lie); dšadše, to straighten (dša, to be straight); šedše m. k. mī, to make one's pit of the stomach to reach, to comfort; from: mī še, the pit of the stomach reaches, to be comforted; wadše, to harden, strengthen, from wa, to be hard, strong etc. In these words the verb dše, to come out, forth, away etc. seems to be added to the root, qualifying it, for the purpose of making an intransitive verb transitive or a similar purpose (Comp. the Hiphil of the Hebr. and a few examples in §. 12, 3. b. aa.), but the form is only exceptional, the roots being generally intransitive and transitive without alteration; ba, to come; to make to come, let come; or other combinations are used, see 2. and 3. of this §. A similar, but less clear case is with a number of compound verbs of which a component is ke, kē (perhaps only the hard form of dše from ge, comp. tšē, to come out, to awake etc.), as: tšake, to change (s. tša, v.); fiāke, to take the meat from the bones; yeroke or yōroke, to pull something to pieces; kpleke, to descend; šrāke, to miscarry; šrake, to let something rot (s. ša) etc.

These verbal compounds must be written together as there is only exceptionally a form of the verb put betwixt, as: miladšeko or milakodše, I have not been lost or have not lost; the latter form indicating that „dše“ may also originally have been a noun and object of the verb (comp.

dšo foi, ša foi, wo foi, hie foi in the sequel), as well as a verb.

b) To this class may be reckoned the verbforms with the prefix „ka“ and the suffix „ko“. The root ka signifies „to try“, to venture (comp. the related èkã), but prefixed to a verb it expresses the negative form of the imperative and potential mood as: Kafe, do not do (so)! plur. nyekafea, you shall not do (so)! mikafe, may I not do! akafe, may it not be done! Comp. Kákwe nì ófe; see, do not do it! lit. Try to see and do it.) Rev. 22, 9.: „Ορα μη“; — and οὐκ and μη in Greek. (In Adn. it is „ko“, as „kope“! in Otyi these neg. forms are formed as the neg. forms of the indicat.; in Ayigbe such combinations are very frequent.)

The root „ko“ has the notion of unity in Otyi and Gã and the words ko, indef. article or pronoun, a, an (Germ. ein, eine, ein), adv. once, only; then (einmal, einst; doch), eko, ekome, numb. one; ekoro, adj. and adv. single; singly; krong, ad. and adv. simple (einfach), unmixed, clear; clearly; kroñkroñ, clear (holy), etc. are derivatives of it, but it is lost. Suffixed to the verb it distinguishes the perfect tense of the negat. form of the ind. mood from the aorist and fut. tense, as: miféko, oféko, eféko etc. I have not done, thou etc. (perhaps lit. I have not once done).

Formerly ka was separately written, now both ka and ko are written together with the verb.

§ 28. 1) Verbal separable or separated compounds are those of which the notion of the compound is one, but the components are separable or even always separated (s. § 27, 1.). Most of them belong to the class we are speaking about, of which one of the components has assumed a more formal character.

2) Such compounds consist of two verbs, of which the one expresses a relation of the other:

a) The verbs *ba*, to come and *ya*, to go are prefixed to verbs to express the relation of direction or movement to or from a place which sometimes in English is expressed by the preposition *to*, sometimes not at all. Whenever a preceding verb implies a movement to or from a place, this movement must be expressed in the next following verb which expressed the end and aim of this movement, e. g. *Edše Abrotširi ebaye dšra ye bie*, he came from Europe to trade here; *Wo se ko eete emã leñ eyañã ewekumei*, he will go once to his town to visit his relations; comp. table II. and VII. Formerly we wrote these verbs separately, now we write them together for convenience sake (Comp. in *Otyi* the prefixes *be* and *ko*).

b) The same verbs together with *dše*, *dše*, to come forth, away; to come from, out; *tšõ*, to turn; *tšõ*, to show; *ye* (neg. *be*), to be (somewhere); *ke*, *ñõ*, to take; *hã*, to give, to let; *na*, to get; *sa*, to repeat (or go on to do, comp. Hebr. *עָשָׂה*) *fe*, to make; to do; to outdo etc. are connected with other verbs to express a relation of them, though they are formally separated and retain more or less the form of notional verbs. In European languages these relations are either expressed by forms or by (auxiliary) verbs or prepositions or adverbs or not at all; e. g. *Enyieo ke-yaã Gã*, lit. He walks and goes *Gã*, He walks (over) to *Gã*; *eta okpoño nõ ke-ba bie*, he rode over to this place; *edšeo Abrotširi ebaã*, it comes from Europe; *edšiem i ke-dše bu le mli*; he drew me out of the pit; *eko ke-ba* (he brought it hither, he took it hither); *ētre neke dšatšu ne ke-miya*, he is carrying

this load away; gbomo ne dše Keta ke-tšō Adā ke-ba bie, this person came from Keta through Ada to this place. In these instances the verb „ke“ connected with formal verbs ya, ba, dše and tšō cannot be expressed in English; it indicates that by walking, riding, carrying etc. the coming or going is accomplished. Differently ke and its correlate nō (Ot. de and fa) is employed in the following sentences: Eke neke šika ne womi nyōmō, or: Enō neke šika ne ewomi nyōmō, lit.: He took this gold paid me a debt, he paid me a debt with this gold; mike-hāle, I gave (it) to him. The language generally does not connect two objects with one verb, nor is there any form expressing different cases nor a preposition, therefore verbs are employed to hinder the former and supply the latter. Oke wolo ne yahā onyontšō, lit. Take this book go give thy master, give this book to thy master; kanemo neke sane ne otšōmi, read this story show me, read this story to me! Mina mite Osu ni mike minyemimei ayawie! Could I go to Osu and speak with my brethren! Enako eya, he is not yet going. Esa eba, he is come again. Eda femi, he is greater than I etc.

These compound verbs can and generally must be separated.

§ 29. 1) But the most frequent of this class of compound verbs are combined with an original noun (§ 27, 1.) standing to the verb in the relation of a (grammatical) subject or object, but now more or less only expressing a certain relation of the verb it is combined with. Some of these nouns have lost their notional signification and are no longer used as nouns, most are still used, but all of them retain the grammatical form and si-

uation as nouns; we therefore write them separately. The most common are: Mli, connected with an other noun, the termination ñ (s. § 20, 1.), inside, interior; he, outside, bodyself; hewo, outside; ñõ (side), masèi, side, nearness; no, surface, cover; ši (and šiši), the lower part, ground; na, mouth, brim, end; hīe, face; se, back; te or teñ (= te mli) middle; yi, head; yiteñ, crown of the head; tšui heart; musu, belly, de, hand etc. (Comp. Riis Otyi Gram. § 134—141 and the use of the Hebrew words: פִּי, יָד, פֶּה, etc., also the Ayigbe and Aku [Yoruba] language). The relation of the verb expressed by these words is either its transitivity or intransitivity (for which also some forms and form-verbs are used see the preceding §§) or its locality and from this the relation of time manner, cause etc.

2) The formal noun is connected with the verb as its grammatical subject and precedes it: in this case the nominal form of the compound, which ought to be written together retains the same order, the verb becoming the fundamental, the gram. subject the qualifying word, as: Mli hī, to be kind, mimli hī, I am kind, noun: mlihīle, kindness; he wa, to be strong, hewale, strength; na ñõ, to be dainty; nañõmõ, daintiness; hīe kō, to be desirous, hīekō, desire, lust; yi wa, to be hard (-headed), yiwale, hardness; tšui sū, to be short of breath, tšuisū, fainting; musuñ tšõ, to yearn (מַחְמִיץ, *σπλαγχνιζειν*), musuñtšõ, yearning etc.

3) The formal noun is connected with the verb as its grammatical object and follows after it: in this case the nominal form of the compound assumes the inverted order, the object becoming the qualifying word, so that such compounds have frequently the same form as those mentioned under 2., and the difference if necessary must be expressed by a relational sentence, e. g. miyiwale ni

awami yi (see wa yi in the sequel), the hardness which I suffered (by some body) and miyiwale, my (own) hardness. Comp. ba mli, to be fulfilled, noun: mliba, fulfillment; fata he, to join, hefatamo, joining; ta no, to sit upon, pl. tra no; notamo, notramo, sitting upon; ta ši, to sit down, pl. tra ši; šitamo, šitramo, downsitting; pl. šitamoi, downsittings of one, šitramoi, — of many; gba na, to trouble, nagbamo, trouble; egba mina, he troubled me; kpata hie, to destroy; mikpata ehie, I destroyed it; but compare: mihie kpata, I perished, noun of both: hiekpatamo, perishing, destruction; tši se, to push; setšimo, pushing; ye teñ, to be in the midst (of ye no noun is formed); na tšui, to take a heart, courage, tšuína, courage etc. etc.

4) Sometimes the grammat. subject and object is wanted, sometimes two of these words are combined, to express the relation, e. g. mihe wa mihe, I have pain (my body is hard to my body); but mihe wa, I am strong and mihe wami, I am recovered; mihie kã eno, my face relies on his surface, I trust in him; miñõ mihie mifõ eno, I take my face cast (it) on him, I hope in him, to him; etc. or: miba mihe ši, I bring myself down, humble myself (here as often „he“ expresses the reflexive relation of the verb).

5) Remarkable are those compounds, in which the grammatical object has no direct relation to the logical or real object, but this latter is put in a direct relation to the verb and the grammatical object expresses the same relation as the ablative case of the Latin and accusative absolute or sometimes the dative case of the Greek language, e. g. da ši (from the Otyi: da ase, orig. to lie down) to thank, midale ši, I thank him; wa m. k. yi, to be hard to somebody with the head or with respect to the head; to persecute him; ewale yi, he persecuted him,

not: ewa eyi (Comp. eyile kplebii, he flogged him with a scourge; ekpale fai, he begged him; etfami nō, he struck me with something; ametfiale tei, they cast stones at him etc.).

6) In the inverted form of speech the object, grammatical or logical, may for emphasis' sake precede the subject and verb (predicate), but can never stand betwixt them and it is always to be considered that the object should be repeated as is sometimes done, the preceding object standing absolutely; e. g. mihe etā, dsee mokroko he, me he touched and not another.

7) To this kind of verbal compounds are also to be added a number of verbs connected with a word of notion, very probably a noun, but it may be also a verb, the original signification of which can no longer be ascertained, as it now only serves to modify the verb (comp. a similar form § 27, 2. a.): e. g. dso foi, to ran, hie foi, sa foi, the same; wo foi, to run and wo m. k. foi, to make somebody to run; foi seems to have the orig. notion of running, as the verbs dso, hie, sa, wo are of a very general notion; nouns: foidse (irreg.) foihie (?), foiša, foiwo; tsi ta (tsi = to move, ta = to touch?), to mention, tsi n. k. ta, to mention something; bu m. k. fo, to condemn; bu-bem, to justify; bu mei, aten, to judge etc.; here atū, to receive with joy (atū is exclamation of children embracing somebody) dse fū, to stink (fū = bad smell); dse kpo, to come out, kpodse, forthcoming etc. Comp. also the adverbs § 35, 2.

§ 30. 1) We have now to consider the rest of the notional compounds, viz. those of which both components are notional words and remain such (see § 23, 1.); i. e. though the qualifying component serves to define a certain relation or modification of the funda-

mental component, it does so only by its notion added to the notion of the other and forming one new notion with it, and by its place in the sentence; for as I have already remarked it is the same law of the language by which init. and term. augments, prefixes and suffixes, formwords, formal nouns and verbs and notional words are joined to a word to define it and become one word or at least one notion with it or by which word is joined to word and sentences are formed, nay even the combination of sounds belongs as well to the formation of sentences as to that of words being often different at the beginning or at the end of sentences (Compare the tables).

2) As stated in § 23 we have to consider compounds of nouns with nouns, and of verbs with verbs, of nouns with adjectives and of verbs with nouns (and adverbs, see these), these are either separately written or connected and serve either to form inclinational — or word-forms or forms (members, parts) of sentences.

3) Nouns are combined with nouns by putting the qualifying component before the fundamental component the latter generally having the uniting accent: by this combination is expressed the relation of the genitive or possessive case of European languages, the „status constructus“ of the Hebrew. If this combination is very close and common, we write both components together (formal compounds), if less close and common, we separate them, so that only the notion becomes one; a wordform is formed by the former, a form of part of a sentence by the latter; in this case one or both of the components may be sentences, their place and relation remains the same. Comp. Šolemotšu, house of prayer, church, wōntšu, temple of an idol, fetish-house; bayelo, leaf-eater, a kind of antelope; susumotšo, measure-stick; tunte, gun-ball etc. or: gbekêbii aniitšumq, children's work; mitše we, my father's

house, wonyontšomei awekumei, the families of our masters etc. or: Moni dši wo-Nyoŋmo le suomo, the love of him who is our God; Nyoŋmo nii ni efe, the things God has done, what God has done; heni midše le mei ni mile, lit. Whom I knew of where I came from; etc.

In these latter cases of compound sentences the words mo, nō, pl. mei, nii (s. § 25), and the similarly used words be (time) he (place) bo (manner) connected with a relative sentence take the place of one or both of the components. About the forms: moni, meini; noni nini or niini, heni, beni, boni, dani, koni s. § 34 f., § 50 and the Vocabulary.

4) But nouns are also combined with nouns and especially with adjectives by placing the qualifying component behind the fundamental one. This we called apposition or postposition. In this case the qualifying component has the accent. These combinations are less close than those under 3. The relation expressed by this combination is the same which is expressed by the adjective, if used appositively and not predicatively and by other appositions (nouns and appositive sentences) in other languages. Their regular place in Gã is behind the word or sentence they qualify; comp. Gbomo kpákpa, a good person; gbekē bíbio, a little child; yo okuláfo, a woman a widow; with a little modification of the signification: okuláfoyo, a widowwoman; comp. § 25, 2. about the formal noun „yō“; gbomo ohíáfo, a man a poor one (ein Mann, ein Armer), a poor man, the language having no adject. for „poor“; gbekē abifáo, gbekē fufóo, a suckling, gbomo ádesa, a human person, being; abifao, fufao having already the notion of „suckling“ and adesã of „human being“ and „gbekē“, „gbomo“ only in general „younger person“, „person“, wherefore gbekē can be used of old men compared with elder ones and gbomo of God, angels, men on the one and animals etc. on the other hand as soon

as personality is attributed to them, comp. the init. augm. „o“ in Otyi and Gã and the termination „mo“ in Gã.

Proper names as most individuating take generally the place of the adjective and the Accent, as: Nyontšo Nyonmo, Nyontšo Jésu, mantše Dáwid etc. Moni dši wonyontšo Nyonmó le; but if the former should be more individuating and have the emphasis, it must be postponed in the form of an adjective sentence, cut short, as: Nyonmo, wonyóntšo le, or full, Nyonmo moni dši wonyóntšo le, Dawid, mantšé le, or Dawid nì dši mantšé le etc.

Of this kind of compounds only a few are so closely united that they may be written together, comp. § 25 and words as sãnekpãkpa, good palawer, gospel, frequently shortened into saneákpa, so: gbomoákpa, a good person, or: a common, real man, leleákpa, a common vessel (not a steamer) etc. though they may also be separately written and have both the pl. form, as: sãdši akpai etc.

§ 31. 1) Verbal compounds in which both components retain their notional character we call all those combinations of which the verb is the centre, be they closely and formally united and written together and only into one common notion (comp. § 27—29). We get three different kinds, viz:

- a) verbs combined with verbs to indicate different relations or to form quite new words and notions;
- b) verbs combined with their subjects to express the subjective relation of a predicate or a sentence, and
- c) verbs combined with their objects, to indicate the objective relation of a predicate or sentence.

By this process before mentioned all the words and forms of inclination, words, and sentences are originally formed, except a part of the adverbs and interjections; but also conjunctions included (s. § 35, 1—5.).

2) The combination of verbs with verbs without conjunctions and without forming two sentences is a feature which seems now peculiar to the family of languages the Gã belongs to, but may originally have been the case in other languages too.

About those combinations, in which one of the verbs only serves as an auxiliary or relational verb, and which are the most common, see § 27—29; here only too other kinds are to be mentioned, viz. a, those compounds of which the signification and therefore also the relation of the components separated can no longer be traced and we have therefore no other place for them, and b, those of which both components are not only separated and retain their notion, if standing alone, but it also can not be shown, that one and which of both serves to define the relation of the other, though they form in the combination one notion.

a) Under the class of verbal compounds of which the original notion of both components and their mutual relation can no longer be traced, and which must therefore simply be considered as secondary roots, we count all those verbs of two or more syllables each of which could formally be a root by itself and none of which can now be considered as a mere form, as: fíte, to perish; to spoil; kíte, v. defective, only used in the imp. and pot. mood, e. g. kite, go! go on! (perhaps = ke-te, see ke in § 28, 2. b.); bóte, to enter; — in these cases the termination „te“ which has no accent, may be only a hardened form instead of ne, le, which are forms, comp. the old pronunciation of fene, kane in writings of the last century and in the mouth of old people (also by Hanson in his „Gospels of St. Matth. and John“) fende, kande etc. farther: bútu, to overturn; fútu,

to mix, fáta, to join; kpáta, to reconcile, kpéte, to cleave, kpíti, to pick (s. titi), kpóto, to rot, to mix as dough etc.; lútu, to be disturbed, muddy (of water); šáta, to pull (comp. ša, the same); etc. These forms are either to be considered as original reduplications, in which one of the consonants changed and the vowel remained the same (as is very probably the case with the Hebrew perfect form as it appears in the Lexicon, so that קטל would be formed by a partial reduplication of the root קט, קטט, קטל) or the process of their formation was originally the same as that described in § 12, 2. b., the inserted consonant (r, l) hardening into t and the short vowel becoming the accented one, as: bu, blu, būlu, bútu; kpa, kpra, kpāra, kpáta; both of these formations are related to each other and of both single instances can be traced. A similar formation took place with verbs like pilá, to wound (from pla, Ot. pra), loko, to go round (comp. words as: logolígi, dokodíki, kosoṅkosō; afutufata etc.); in words as: lila, to linger, dida, to waver, to shake, hoso and woso, to shake (as a bell) etc. the original reduplication is still visible. Still as we have seen in § 27, 2. a., the possibility of combining two verbs into one and as the form of these verbs indicates two verbs combined, we place them among the compound verb.

b) Of quite a different kind are those double verbs which though forming one notion not only are separate, each having its own form and relation, but neither serving as a mere form as is the case with those mentioned § 28. Also here we have to distinguish two different applications of this combination, viz. two verbs are continually combined to express a fixed notion, as: he noko ye, to believe someth.,

nõ noko hã m. k. to give someth. to somebody,
 dšadše noko tšõ m. k. to explain something to some-
 body etc. (the two latter combinations are sometimes
 weakened, so that one of the components becomes
 formal, therefore they are mentioned § 28, sometimes
 they appear both as full notional verbs); or two verbs
 with their subjects and objects are simply joined to-
 gether without a conjunction but only for a passing
 purpose, still expressing one notion and forming one
 compound sentence, as: Eba miñõ ekemi, he came
 to me told me; miťao makwe, I will seek (and) see;
 etc. The reason of such forms is that there are nei-
 ther participles to connect such verbs in one sentence,
 as e. g. he came to me saying, nor are the con-
 junctions so frequently used as in other languages
 and even those used bear strong marks of having
 been originally verbs and short sentences, now used
 as conjunctions (compare the conj. ke § 28; ni, ši,
 ake, edšake, e!šoake, efàke, akeši, koni etc. § 35, 4.
 § 50, 51.

§ 32. The combination of verbs with their sub-
 jects is in general the same as in other languages only
 more close, as we find this especially in old languages
 (comp. the Hebrew, Greek, Latin). It expresses the rela-
 tion of the verb to the subject. As we have already seen
 that the relation expressed by the casual forms of other
 languages is not so much expressed by a form, as by the
 place of the noun and the accent, so we find it also here.
 The subject (subjective or nominative case) is placed im-
 mediately before its verb and closely connected with it,
 wherefore we write it also together with it, if it is a pro-
 noun. Every word or accessory sentence connected with
 the subject therefore must be placed before the verb and

combined with the subject either as preposition (possessive or genitive case) or apposition in the form of an adjective or an adjective noun or sentence and should the object or part of it be put in advance for emphasis sake, it must be done in the form of an abridged sentence or absolute objective case; and if not all that belongs to the subject can be inserted before the verb, a new sentence must be begun and the verb repeated; e. g. *miba, eba, woba, aba*; with emphasis *mi le miba*, I (not another) came; *le le eba*; *amenon ameba*, even they came; *gbekẽ le yaä*, the child goes; *gbekẽ tše le mli fũ*, the child's father is angry (lit. the child's fathers inside is swollen); *moni dši mantše dien!še bofo le te*, he who is the king's own messenger went; *dše koloi keke, ši gbomei dientše amehõo ye dša le no*, lit. (they are) not cattle only but men even they sell on (being in) the market place. *Gbekẽbii le, nyekafea-ame noko, ši hĩ keke woke-ana!* (Respecting) the children do them nothing, for men only we have to do with! —. The vocative case, or the form of the address, the 2 pers., stands in the same relation to the imperat. mood of the verb, as the nominative to the indicative; only sometimes the verb, mostly the subj. is left out, as: *Ata!* (sc. *bo toi!*) Father! (sc. *hear!*) or: *Femo!* (sc. *bo, femo*), do (thou this)! If there are two or more subjects combined with one verb, they are generally connected by the word „*ke*“, also originally a verb, but now having lost its notion (to take, see § 28) only used to connect words especially nouns of the same relation (e. g. subjects, objects, possessive words etc.), but never sentences which are always connected with „*ni*“ (Comp. *ni* = *ke* and *na* = *ni* in Otyi); e. g. *Anan ke Mensa ba minõ*, A. and M. came to me. In such cases the word preceding *ke*, if a pronoun, has the subjective form (s. § 21, 2. a. b.), that following it the objective form, as: *mikele te Adã*, I with him

went to Adã; wherefore both have to be connected with „ke“ which here plainly shows its verbal character. If the independent form of the pronoun is used (comp. § 34), the subjective verbform of it must be repeated, as: Mike bo, wote Adã, I and thou, we went to Adã; this is also the case if for emphasis' sake the subject is put absolutely, as: Neke gbomei ne, amefeko nakai; (as for) these men, they have not done so; in this case the absolute subject is to be considered as an abridged sentence and part of the object or the whole may be placed betwixt it and the pronoun representing it, e. g. Neke gbomei ne, dāne amefeo neke, These man, always they do so.

§ 33. 1) A similar combination connects the verb with its object, only the latter is placed after the verb, and all that belongs to the object is again preponed or postponed to it, so that by these definitions of the object, if preponed to it, it may be considerably separated from its verb. But the relation to the object is far more variegated than that to the subject 1, by the different relations expressed by the object and 2, by the difference of the verbs which either want an object or not, being transitive or intransitive. The Gã language in general has retained more words in a direct objective relation, than the European languages besides this most intrans. verbs are also transitive; the want of casual forms, adverbs and prepositions may be a reason for it or rather a consequence of it; e. g. ba, to come, is also used trans. to let come, to produce; esp. the infin. form often becomes the object of a verb intrans., e. g. hī yeli, good to eat, fō femo, stop to do (see the double verbs 31, 2. b. partly serving the same purpose); and every intransitive verb may have a direct object though not necessarily, e. g. he ye hela ko, to be sick (of) a sickness, mihe miye hela fōñ, lit. my

body is ailing (under) a bad sickness. Or it may be expressed thus: every part of a sentence (conjunctions excepted) not standing in the relation of the subject to the verb must stand to it in the relation of the object, there being neither different forms for the dative nor the ablative nor the instrumental nor locative cases nor prepositions serving this purpose; and if therefore there is more than one object in a sentence, auxiliary or relative verbs are generally provided for them. We have therefore to distinguish the following objects, 1) the passive (personal or impersonal europ. lang. accus. or obj. case), 2) the receptive (dative case), 3) the instrumental (lat. ablat.), 4) resultive, 5) the obj. of place, 6) the object of time, 7) the obj. of manner. We might add the nominative object for cases in which the object contains the predicate and the verb is only a copula, but the language treats the predicates formally just as a resultive or one of the other objects. About the verb *dši*, neg. *dsee*, to be (something) see the seq. 3. Sometimes the definition of the verb will require some or most of these objects.

2) The objective combination of the verb is effected in the following manner:

If a verb has only one object of any kind mentioned, it is followed by it, as: *Gbomo tšuo nii*, man works (things, comp. *niitšumo*, work); *esumoo Nyonmo*, he loves God. „*Nme kome fiteo nmei fě*, pr. 5, one nut spoils all the nuts.“ *Etomi*, lit. it tires me, I am tired etc. — *Ehāle*, he gave him, sc. something; *eñō šika ehāle*, *eke šika hāle*, lit he took gold he gave him, he gave him gold (pass. and receptive object connected). If the recept. obj. is only a objective pronominal form, the auxiliary „*ñō*, *ke*“ may be omitted, as: *Ehāle šika*, as in English without the prep. to, he gave him gold; if one of the two objects is omitted, because known, the auxiliary may still be used,

as: Eke sika hã, he gave gold (to the person mentioned), or: eke-hãle, he gave (it) to him. Efo enyemi, he weeps (for) his brother, or: efo ehã enyemi, he weeps for his brother; etšõ le, he showed (it to) him, he taught him; edšadše Nyõnmo wiemo etšõ gbekēbii, he taught the children the word of God (lit. he explained the word of God showing the children). — Etfa te, he cast a stone; etfa moko te, he cast someb. with a stone, or eke te tfa m. k.; ehe abolo dšakpo, he bought bread for one farthing, or eñõ dšakpo ehe abolo; with a receipt. obj. ehe abolo dšakpo ehãmi, he bought one farthing'sworth bread for me. Tšofatše enuu tšofã ehãã helatše“ pr. 6, a physician does not drink medicine for the sick. — Etšõ oblanyo, he became a youth. Edšürõ feo edšurõ“ pr. 276, benefit produces benefit. „Ka foo loflo“, a crab does not beget a bird. „Alomte efõn miaũ bõ“ pr. 1, a cat will not cease miau crying (miaũ standing in the possessive relation to bõ); ele kanemo, he knows to read (reading), ele wolo kanemo, he knows to read a book (book-reading); but compare: Enyẽ nõfẽno efe, lit. he is able every thing he does, i. e. to do every thing (comp. § 31, 2. b.). Ekpe ablogwa ehãmi, he made a chair for me. Eñõ šika dale edfe efe ga ehã enyontšo biyo ayemforo le, he made a ring of four dollars worth gold for his master's daughter who is bride. — Eba Osu, he came (to) Osu; ameke dšatšui te Akropong ameke-yahã osofoi le, they went to Akropong with loads for the missionaries. Eba mli, lit. it came inside, i. e. it is fulfilled (comp. § 29), eba tšu le mli, he came in- (side of) the room, also: eba tšu leñ; eba mãñ, he came into town; eta mihe, he touches my outside, he touches me etc. In all these cases the original nouns mli, ñ; he, nõ, hewo, na as enumerated in § 29 are grammatically to be considered as the original object of place (also serving as obj. of time, manner, and even the passive

and all other objects) and the words connected with them as standing in the possessive (or appositive) relation to it; the same is the case with adverbs, being also originally nouns, as: *ete ñwei*, he went up (lit. to or towards heaven), *eba šiši*, he came down; *eye se*, he is behind; but *etšuo nii ye tšu le se*, he works (things being) behind the house etc. — *Eba nye*, he came yesterday; *ehāmi ñmene*, he gave (it to) me to day; *eete wo*, he will go to morrow; *ehe miye afi kome*, he is (or has been) sick one year; *enyie nyonnyon fē*, he walked the whole night; *efeo nakai dā*, he does so always. While objects of place, if connected with other objects, generally require one of the auxiliary verbs: *ba*, *ya* or *ye*, objects of time are generally added without any and frequently put before the subject. — Obj. of manner are mostly expressed by nouns having become adverbs, as: *Eba mra*; he quickly came; *efe nakai*, he did so etc. to which may be added obj. of frequency etc. as: *eba šii enyo*, he came twice; *kanemo kpā ekpa toi ete*, count six strings (cowries) three times etc.

As already mentioned one or more objects may for emphasis' sake be put in advance, as: *Dane ekemi nakai*, always he told me so etc.

3) By the auxiliary verb *ye*, irreg.; neg. *be*, to be, to exist, *sich verhalten*, to be somewhere, to have; adjectives, adverbs and nouns containing the predicate are joined to the subject and it might be called a copula, but its variegated use shows, that the language treats it as another verb, compare: *Eye*, he exists, *eye mli*, *eyeñ*, it is true (lit. it is inside); *eye nakai*, it is so; *eye feo*, it is beautiful, *eye hiegle*, or *efe hiegle*, it is a shame, shameful; *eye šika*, he has gold; *eben*, it is not so; *ebe feo*, it is not nice; *ebe noko*, he has nothing etc. If the adjective has two forms, a simple and a reduplicated one, the simple

one is predicatively, the reduplicated one appositively used, as: Gbomo fefeo, a beautiful person; gbomo ye feo, the person is beautiful. Similar is the case with the auxiliary verb „dši“, neg. irreg. „dsee“, to be (something); (in Otyi ye = to make, to be, in Adng. pe, neg. pi, to make, to be); as: midši otšulō, I am thy servant, amedši gbomei komei ni misumoo, they are some people which I love etc. But still here are two irregularities to be observed, which show the formal character of the verb, first the predicate takes very frequently not the place of the object, but that of the subject and the subject takes the place and form of the object: gbomo dšimi, I am a man; minyemi dšile, he is my brother (sometimes le dši minyemi, edši minyemi); secondly it is weakened into „ni“ and „ñ“, as: Namo dši? or: Namo ni? or: Namon? who is (it)? Midši; or mini; or miñ, it is I. The neg. form (the only one, it has) dsee, is differently used, either as formal verb as: edseemi, edseeo (and edsee bo), edseele, edsee gbomo; it is not I; — thou; — he; he is not a man, i. e. a monster, a brute (comp. Germ. „Unmensſch“), or as a mere form or formword = no, not, and then connected with the posit. form, dsee mi dši, dsee bo dši, dsee le dši, dsee gbomo dšile, dsee gbomo ni, dsee gbomon. By this formverb any part of a sentence can be negationed, except the verb, if not in its nominal form, as: Dsee gbomei bloo neke, ši koloi, not men cry so, but beasts; dsee nakai afeo, not so it is done; dsee sũomo ameke amesumoo, ši amenyõmõwo keke faa kwra, lit. it is not the service they said they will not serve him, but only their wages are not enough at all.

The infinit. pronominal form „a“ cannot be used with dši and scarcely with ye.

Both verbs dši and ye are defective dši having only this one form and ye only yo (= yeo) besides, for other

relations, especially the future tense, *fe*, to do, to become; *tšō*, to turn, become etc. are used for the former, e. g. *Gbekē ne afe* (or *atšō*) *nū*, this child will be a man; and *hī*, to remain, *ba*, *ya* etc. for the latter, e. g. *ebahī dšei*, he will be (remain) there, *eye dšei*, he was there, *eyo dšei*, he is there etc.

By these relations and combinations of the verb with its subject and object every sentence however complicated and variegated is connected into one whole having its centre in the verb.

§ 34. 1) Hitherto we have spoken of the formation of words, forms and consequently sentences only as far as notional words and forms and formwords directly connected with them are concerned. But we find the same process of formation also in pure formwords, as far as their limited number, the weak elements they are formed of and their short forms will allow. We have seen that the roots of all pure forms and formwords are a few of the personal pronouns used at the same time as augments of verbs and nouns: They are the liquid augment: *n n m* (I); *o* (thou); *e* (he, she it), *a* (they), perhaps *o*, *wo* (we); the forms *nye*, you, and especially *ame*, they are already secondary. A formation of the liquid augment is, *mi*, I; of *o*, *bo* (Ad. *mo*) thou; of *e*, *le*, he, she, it; him, her, it; the (definite article, Ad. *o*), also used in *Gã* at the end of sentences as well as words to express their definite relation, Ad. *nē* (comp. the same use, though not so extensive of the Greek article *το*); — farther *ne*, *ene*, demonstr. pron. this; the reduplication *lele* or *le le*, demonstr. pron. even the same. Less plain is the origin of *no*, that; *na-*, *nē?* *mē?* inter. pronouns, what? *nì*, rel. pron. who, which; comp. interrog. pron. *meni*, what? All the rest of the pronouns are either original nouns or adjectives or com-

binations with such. Pure pronouns we therefore have only the following:

Personal pronouns:

Radical pers. pron.		Independent forms.
n̄ - n - m - (mi -)	I -; mine.	mi, I.
o -	thou; thine.	bo, thou.
e -	he, she, it; his etc.	le, he, she (it).
wō, o	we; ours.	wō, we.
(nye)	you; yours.	nye, you.
a (ame)	they; theirs.	(ame) they.

Objective form:

- mi (m', n', n̄') me.
- o, thee.
- le, him, her (it).
- o, -wō, us.
- nye, you.
- (ame) them.

The possessive pronominal augments are the same as the pronominal subjective verbal augments and therefore initial (in the place of the possessive or preponed qualifying component of the compounds, not in that of the adjective).

Demonstrat. subst. pron.: Ene, this; no, that (lele, the same).

Demonstr. adj. pronouns: le, the def. article); ne, this.

Interrogat. subst. pron. mē', meni (= mē dši, what is it?), nē? what?

Relative pronoun: nì, who, which.

2) But here also notional words are used to supply the want partly becoming formwords and being used as pronouns either alone or in combination with pure pronouns. These are especially the already mentioned words: mo, pl. mei, a man; person, somebody (comp. Germ. man, jemand, niemand); nō, pl. nii, thing, something (etwas);

bie (old noun), here; dšei, dšemei (old. collective noun), there; he, place (without pl. form), be, time; bo manner; ko (s. § 27, 2. b.) one, a, an (indef. art.), fě, n. the whole (Gesamtheit, Hebr. כּוֹל), all, every; te, middle (?); nakai, neke, orig. noun. such, so; and some others.

By these or combinations with them all the rest of the pronouns are supplied. The plur. of mo; mei, me, me, is used to form the pronoun ame, they (comp. the Adn.); mo and nō and their pl. forms are combined with ene, ne, and serve for the demonstrat. substantive and sometimes also adjective pronoun, if persons and things are to be distinguished, as: mone (somet. mene), pl. menemei, this (person); none, pl. nii ne or niine, this (thing); nakai — le, dem. pr. such; neke — ne, dem. pr. such, even this, of which nakai and neke precede and le and ne succeed the noun they define or demonstrate, as: Nakai gbomo le, such a man; neke gbomo ne, this same man, even this man (but compare „gbomo neke“, a certain man [ein Gewisser]); the demonstr. subst. pronoun no is strengthened into noñ (perhaps = no dši, s. 33, 3.) and used adjectively even the same, the very same, as: nō noñ, the very same thing, nakai gbomo le noñ, even the very same man. Bie, here, dšei, dšemei, there are used as adverbial pronouns of place; biane, immediately; agbene, now; — of time (compare the adv. ñmene, ñmeneme, ñmeneñmene, to day, and others); nakai, neke, so; — of manner. All these can again be strengthened by ne, le, noñ, as: bie ne, just here, dšei noñ, even there, nakai noñ, even so; neke ne (just), so; or combined with nouns, as: biegbē, dšeigbē, nakaigbē, this way, hither; thither; thus etc.

By mo and the interog. pron. nē is formed „namo“? who; pl. namei? But as soon as a definite noun is combined with it, mo is superfluous, as: Nē gbomo? or Mē gbomo? What man? Nēgbē (sometimes nīgbē)? What

way, where, whither? But with respect to time and manner *te* and *te-tēn*, the former at the beginning, the latter at the end of the interrog. sentence is used, as: *Mē be, mēgbī* (*nē be, nē gbī*) and *te beni, te gbī nì* —? what time? what day? When? *Te tēn?* How? *Te afe tēn?* How shall it be made or done? often simply for how? *Te obake tēn?* How wilt thou say? etc.

To the relative pronoun „*nì*“ also *mo, nō, he, be, bo* is preposed to define it or use it substantively, as: *moni, he who, the person who, noni, the thing which, what, gbomo le, moni, the man who, a little stronger than „gbomo nì“* and especially used if the article *le* follows a noun directly; but such relative sentences have „*le*“ generally at the end, as: *Gbomo nì ba nye le, the man who came yesterday; heni, where; beni, when; boni, how. Comp. also dā, dāni, before, hewo nì therefore, koni, that etc. among the conjunctions.*

Of indefinite pronouns of which none is a pure pronoun, the following are to be mentioned: *ko, indef. adj. pronoun or indef. article, a, an; moko, pl. meikomei, somebody; people; noko, pl. nokomei and niikomei, something; heko, somewhere; beko, somewhen, once; gbīko, th. s.; but mokomoko, nokonoko, hekoheko, gbīkogbīko are only used with the neg. voice of the verb they belong to and must then be given by, not any body, — thing, nowhere, never. Comp. also ekoñ, once more, again, with the neg. voice dōñ, never again, not again. Fē or fiā (old piā) all, every is used as shown in § 22 with the reduplication of the word it belongs to, if in the sing., so also here: Mofēmo or mofiāmo, pl. mei fē, — fiā, every body, all (men); nōfēnō, pl. nii fē, every thing; hefēhe, everywhere; befēbe, always, at any time; bofēbo, anyhow. See the table N. IV. and V.*

§ 39. 1) We have now left four classes of words, the formation and combination of which we have only occasionally mentioned.

They are the adverbs, numerals, conjunctions and interjections. Some of the adverbs and interjections excepted, these all, though formwords, belong according to the process of their formation and form as well as their combination to the classes of notional words already mentioned, but their formal character is partly so much developed that we cannot join them to those, as we did with the verbs and nouns serving as pre- and postpositions.

2) The adverbs are either original and still used nouns, or adjectives or natural sounds imitated; they have no peculiar form of their own and take the place of the object: as: Eba mra, he came quickly; ewie deñdedeñ, he speaks hard; efe yeyēye, he is unquiet; enyie āhū (the ā can be lengthened at pleasure), he walked very long; edšo foi yeredédédé... (lengthenend at pleasure) he rans (hophophophophoph); eša foi kukudšikukudši it rans in a gallop etc.

3) The numerals are formed from one to six like adjectives, from seven to ten like nouns, but take as cardinal numerals the place of adjectives, e. g. Gbomei ekpa, — nyoñma, six men, ten men; ohá, hundred and akpé, thousand, are nominal forms; they all can have the plural form i, and are joined together by „ke“, as: Akpé ke ohai kpānyo ke nyoñmai enumo ke ekpa = 1856. There is no form for the ordinal numbers which must therefore be expressed by circumscription, as: Kleñkleñmo, — nō, the first, moni or noni dši enyo, etc, he who is or what is the second, third etc. Compare also the already mentioned forms and combinations enyo enyo, by two, etc etc, by three etc. § 22 and šii enyo, šii etc etc.

and *toi enyo*, *toi ete* twice, *trice*, § 33. The indefinite numerals are either nouns or indef. pronouns, adjectives or adverbs and are treated as such.

4) More difficultly to be defined is the process of the formation and combination and therefore also the place of the conjunctions. They connect two or more sentences into one compound sentence and express the relation of them, so that the one sentence becomes a part of the other or both have a common central verb or both have the same relation. As such they have either the form and character of auxiliary verbs and are derived from them as, e. g. „*ke*“ connecting two objects or subjects or definitions of such into one, or „*ni*“ (and) and „*ši*“ (but) from *dši*, to be, connecting two sentences; or they are themselves shortened sentences used for such a purpose, as: *akeši*, *ake ni*, *edšake* (= *edši ake* or *edše ake*, comp. the Ot. *efise*), *etšōake*, *efāake*, lit. it turned that etc. = because; or they are nouns, pronouns or adverbs, taking the place of such, but serving the same purpose of connecting sentence to sentence, e. g. *bele* (be = time) *eeba*, than he will come. *Eye hewo le mīya*, he is here therefore I will go; *wiemoi ni ewie le edša*, the words which he spoke are just; *babao ni eke le babao ni efe dši nō*, as much as he said as much he did (lit. much which he said much which he did is it.)

5) The interjections as their name indicates are not parts of the sentence they are put betwixt, but must be considered as independent, but generally abridged sentences expressing an emotion. As such they may be verbs, nouns, pronouns, adjectives or adverbs and of the latter class especially natural sounds imitated; e. g. *āo!* is very probably the vocative word: mother! *ata!* father! *mītše!* my father! though only expressing an emotion of astonishment, fear etc.; *léleñ!* *anokwále!* true! *omalee!* true! (lit.

thou liest not!) ō! oh! odšogba! well! pām! well! bum!
nat. sound etc.

6) If we therefore according to the process of formation of words, inclinational forms, formwords and sentences have so to divide words, we have only four classes, viz. verbs, nouns, adjectives and pronouns, the latter three again standing in the same relation to the former and depending on it, because either forming its subject or object or part of these used to define them. The whole process of formation, beginning at the radical verb, is, with the exception of the internal augmentation which may be considered as belonging to the combination of sounds, either preposition or postposition to define the verb or the definitions of the verb, the verb itself being the foundation of the organism of the language, the defining preposition and postposition, whether forms, formwords, nouns and adjectives, or sentences expressing such, containing the law of its development, by which the whole body of the language is formed. We have now only to classify words, forms and sentences according to their use etc. and can then proceed to give examples of the language and the contents of it, as far as we have them, in the vocabulary, where further information is also to be given about each word as much as necessary.

Retrospective tables of formations of § 10—35.

I. Process of formation of notional words and their forms § 11-22.

1. Primary forms of words.

Roots.

ba,	primary root,	to come.			
da,	"	"	to be grown,	large,	old.
fe,	"	"	to make.		
ke,	"	"	to say; etc.	§ 10, 2. a.	
ba,	came,	aurist.	tence ind.	pos.	§ 11.
ba,	come!	imperat.	pos. 2. prs.	sing.	§ 11.
ba,	n. leaf;	simple stem	§ 11.		
da,	n. mouth;	"	"	"	"
fq,	n. fat;	"	"	"	"
	etc.				

2. Internal augmentation.

Lengthening of the radical vowel.

bē,	secondary root;	to quarrel.	§ 12, 1. a.		
kē,	"	"	to grant.	"	"
yā,	infinit.	to go, going.	"	"	b.
bā,	"	to come, coming.	"	"	"
bā,	n. crocodile.	Stem	§ 12, 1. c.		
bū,	n. tent.	"	"	"	"
fā,	n. river.	"	"	"	"
wā,	a. strong.	"	"	"	"
gā,	adv. staringly.	"	"	"	"

Strengthening of the radical consonant.

Root.	Close combination.			
tša, second. root, to dig.				§ 12, 2. a.
tše, " " to call.	"	"	"	"
dfa, " " to break.	"	"	"	"
kpā, " " to stretch, draw.	"	"	"	"
nmā, " " to write.	"	"	"	"
tše, n. father. Stem	"	"	"	"
tšo, n. tree. "	"	"	"	"
nmā, n. food. "	"	"	"	"

Loose combination.

kra, second. root, to soothsay.				§ 12, 2. b.
gli, " " to be in a rage.	"	"	"	"
dšra, {	n. price. Stem			
dšira, {				
dšera, {				
dšara, {				
tra, pl. form of ta, to sit.				" " " "
kro, kōro {	pl. form of ko, to take.			
klo, kōlo {				
tro, pl. form to, to be satisfied. etc.				

Insertion of i betwixt the two radicals.

šia = šā, second. root, to burn.	§ 12, 3. a.
šia, n. sand. Stem	§ 12, 3. a.
dšie, second. root, to let come out.	§ 12, 3. b. aa.
from dše, to come out.	
tšie (hie) second. root, tr. v. to awake,	§ 12, 3. b. aa.
from (hie) tšē, v. n. to awake.	
tšia, pl. of tša, to strike.	§ 12, 3. bb.

3. Initial augmentation generally dropping after pronouns etc.

	Root.	Init. liquid augment m, n, ñ.	
m	ba,	{	pres. tense, ind. posit. of ba. § 13, 2. a. is coming.
mī	ba,		
mīm	ba,		
(ē	ba, the same with the pronominal augment.)		

Table I.

	Root.	
n̄	ke,	the same of ke, to say, is saying.
mī	ke,	
mīn	ke,	
n	te,	the s. of te, to conceal, is concealing.
mī	te,	
mīn	te,	
n	to,	n. a kind of grass. Stem § 13, 2. b.
n̄	ku,	n. shee-butter. " " " " "

Initial augment a.

a	bá,	aor. t. ind. posit. indefinite 3 prs. pl. § 13, 3.
a	wé	(their), house. § 13, 3.
a	tō,	n. laddle. Stem § 13, 3.
a	sa,	n. hall. " " " "
a	ta,	n. vocative word, father. § 13, 3.
a	wo,	n. " " mother. " " "
a	wu,	n. " case, husband. " " "
a	ñã,	n. " " wife. " " "

á ba, fut. tense, ind. pos. will come. § 13, 3.

á ba, pot. mood pos. shall, must come. " " "

(Comp. Table N. VII.)

Initial augment e.

è	ba,	prf. t. ind. pos. has come. § 14, 1. a.
è	ba,	" " " " with the pron. e, he has come.
(à	ba,	" " " " with the pr. a, man ist gekommen.)
è	mū,	adj. whole. Stem § 14, 1. b.
è	bō,	n. poison, gall. " " " " "
è	ša,	n. evil, sin. " " " " "
e	fōn,	a. bad. " " " " "
e	fōn,	fut tense ind. neg. of fō. § 14, 1. c.
e	fōō,	aor. " " " " " " " "
e	fōko	perf. " " " " " " " "

Initial augment o.

(o	bá,	thou camest. § 14, 2.)
o	yá,	adv. quickly. Stem § 14, 2.
o	bō,	adj. full. " " " "
o	há,	num. n. hundred. " " " "
o	hĩa,	n. want. " " " "
o	núfu,	n. serpent. " " " "
o	kpóngō,	n. horse. " " " "

Table I.

Root.	
o nùkpa, n. elder.	Stem § 14, 2.
o sófo, n. priest.	" " " "
o nyáí, n. silk-cotton tree.	" " " "
o blányo, n. young man.	" " " "
o bláyo, n. woman.	" " " "

4. Terminational augmentation. § 15.

Reduplication of the endvowel.

e baa, aor. t. ind. neg. came not.	§ 16, 1.
e fee, " " " " did not.	" " "
mi foo, " " " " 1. p. s. I did not weep.	§ 16, 1.
o kee, " " " " 2. p. s. thou didst not say.	" " "
e boo, " " " " 3. p. s. he did not create.	" " "
wō fōō, " " " " 1. p. pl. we did not stop.	" " "
(boō, imprf. t. ind. pos. creates or created.	§ 16, 2. a.
e boō, " " " " 3. p. s. he creates.	" " " "
wō baä, " " " " 1. p. pl. we come.	" " " "
a hää, " " " " indefinite 3. p. pl. it is given.	§ 16, 2. a.
nyé baä, impert. pos. 2. p. pl. come (you)!	§ 16, 2. b.
(See term. aug. o and a.)	
nyeka baä, imp. neg. 2. p. pl. do (you) not come.	§ 16, 2. b.
bii, pl. of bi, child (see term. augm. i).	" " " "
nii, pl. of nō (irreg.), thing.	

Term. augm. o, o, u.

feo, imperf. t. ind. pos. does or did.	§ 17.
mi hoō, " " " " 1. p. s. I pass, use to pass.	§ 17.
o koō, " " " " 2. " " thou takest.	§ 17.
e buo, " " " " 3. " " he watches.	" "
seo, n. successor.	Stem. § 17.
feo, adj. beautiful.	" " "
siu, v. to deceive.	Second. root. § 17.
tao, v. to seek.	" " " "
hao, v. to trouble.	" " " "

Term. augment a (and e).

nyé fea, impert. pos. 2. p. pl. of fe, to do.	§ 18.
nyeka fea, " neg. 2. " " " " " " " "	

Table I.

Root.	
wo	fea, pot. pos. 1. p. pl. of fe, to do. § 18.
ame	fea, " " 3. " " " " " " " "
a	fea, " " indef. 3. p. pl. of fe to do. § 18.
	fiā, adj. all. Stem. § 18.
	šīa, n. house, home. Stem. " "
	mīa, v. to press. Sec. root. " "
	búa, v. to gather. " " " "
	(hīe, n. face. Stem. " ")

Term. augment i.

	fai, pl. of fa, river. § 19, a.
	toi, " " to, sheep. " " "
	gōdši, " " goñ, mountain. " " "
	mādši, " " mǎñ or mǎ, town. " " "
	nidši, " " nine, hand. " " "
	tšudši, " " tšuru, red. " " "
	kroi, " " kroñ, clear. " " "
	kai, second. root, to remember. " " b.
	lai, n. fuel. Stem. " " "
	hādši, n. (dual form) twins. " " "
	mudši, n. dirt. " " "
ame	gboi, aor. ind. pos. 3. p. pl. of gbo to die. § 19, b.
	kuikui, adj. heapy. Redupl. § 19 b.

Term. liquid augment.

	fén, } fut. t. ind. neg. of fe, to do, will not do.
e	fén, } § 20, 2.
e	fōñ, fut. t. ind. neg. of fō, to cease. § 20, 2.
e	fōñ, adj. bad. Stem. " " "
	dfēñ, v. to consider. Sec. root. " " "
	sāñ, adv. nicely. Stem. " " "
	gōñ, n. mountain. " " "

Terminational augments related to the term. liquid augment.

	nine, n. pl. nidši, hand. Stem. § 20, 2.
	fine, n. pl. fidši, wing. " " "
	kane, n. pl. kanei? light. " " "
	kane (Ot. kañ), v. to read. Sec. root. " " "
	nyōmō, n. pl. nyōdši, debt. Stem. " " "
	sumo (fr. Ad. suo), v. to love. See. root. " " "
	tšūlo, n. pl. tšūdši, servant. Stem. " " "
	lele (Ad. le), n. pl. ledši, vessel, ship. Stem. " " "

Table I.

Root.	
fāla or fla, n. pl. fadši, boil. Stem.	§ 20, 4.
tšuru, a. pl. tšudši, red. Stem.	" " "
dšūrō, a. pl. dšūdši, right. Stem.	" " "
wiri, v. to row. Second. root.	" " "
here, v. (fr. he) to receive. Sec. root.	" " "
gbale, v. (gba) to turn in or about. Second. root.	" " "
§ 20, 4.	

Terminational augments lo, mo, le, le, li in their peculiar application.

felo, n. (fr. the verb fe, to make) maker; pl. loi.	
Stem or branch. § 20, 5.	
ñalo, n. (from the noun ñā, art) artificer. Branch.	
§ 20, 5.	
e kālō, n. a brave man. Branch.	§ 20, 5.
dšamo, inf. of dša, v. tr. to adore.	" " "
dšamo, n. adoration.	" " "
dšale, inf. of dša, v. n. to be straight.	" " "
dšale, n. straightness, righteousness.	" " "
dšale, adv. straightly.	" " "
femo! impert. pos. 2. pr. s. „do it!“	" " "
kumo, pl. of kū, v. to break.	" " "
yeli, inf. of ye to eat.	" " "
hole, irreg. pl. of the v. wo, to lift up.	" " "

5. Pronominal init. (subjective and possessive) and term. (objective) augment; or combination with pure formwords.

§ 10, 2. g. § 21. (Comp. § 30 and 31.)

m	bío, }	I asked thee. Aor. t. ind. pos. 1 p. s. of
mi	bío, }	bi, to ask, comb. with the sec. pr. sing. of
		the obj. pronoun. § 21. Comp. § 31, 1. b. c.
o	bimi, }	thou askedst me. " "
o	bim', }	" "
e	bile, }	he asked him. " "
wo	binye, }	we asked you. " "
nye	biwo, }	you asked us. " "

Table I.

Root.	
ame	biame, they asked them,
a	biame, man fragte fie (they were asked). § 21.
mí	bi, my child, lit. the child of mine. § 21. Comp. § 30, 3.
a	bi (their), child. § 21. Comp. § 13, 3. and 30, 3.

6. Reduplication of words and sentences. § 22.

	bobo, v. to squeeze (the bush), sec. root (comp. the root bo). § 22, 2. a.	
	susu, v. to measure, to think.	" " " "
	šiši, } v. to deceive.	" " " "
	šišiu, }	" " " "
	titi, v. to scratch.	" " " "
	yeye, frequentative mood of ye, to eat.	" " " b.
	dšodšoi, frequentative mood of dšo, to dance.	" " " "
	kumokumo, frequentative mood of kū, to break.	" " " "
	tšatša, n. a. country-matress.	" " " c.
e	kpakpa, a. good.	" " " "
	kpalekpale, a. bald (fr. kpa).	" " " "
	futāfutā, a. and adv. white; whitely.	" " " d.
	deñdedeñ, a. and adv. hard, hardly.	" " " "
	kuikui, a. and adv. heapy, heapily.	" " " e.
	(From kū, a heap.)	
	kpōikpōi, a. and adv. knotty, knottily.	" " " "
	See prov. 53.	
e	komekome, num. one by one.	" " " f. aa.
e	nyoenyo or enyo enyo, two by two.	" " " " "
	mofěmo, num. inf. every body.	" " " " bb.
	nōfěñō, " " " thing.	" " " " "
	tšo fě tšo, every tree (comp. § 34, 2.).	" " " " "
	mokomoko, (no) body.	" " " " "
	nokonoko, (no) thing.	" " " " "
	gbīkogbīko, (n)ever.	" " " " "
	hekoheko, (no) where.	" " " " "
	nu ko nu ko, (no) water.	" " " " "
	kpā kpā, a string each.	" " " g.

Table I.

Root.	
e	ya eba, 'eya eba, he came and went repeatedly and frequently. § 22, 1. 2.
„e	féo nakai dā dā, eféo nakai dā dā!“ he always does so and he always does so! § 22, 1. 2.
	(Compare with these forms the general love of repetition by the people in speech and song and the same thing in the Hebrew language, though not so much developed.)

Table II.

II. Combination. § 23-33.

1. Combinations with notional words used as formwords and forms. § 23, 1. § 24-29.

a. Nouns.

aa. The fundamental component is formal, the qualifying notional and prefixed. § 25.

Combinations with the formal nouns „mo“ and „no“, to distinguish persons and things. § 25, 1.

Qualif. Comp.	Fundam. Component.	§ 23.
Nyón	mo, n. pr. God.	§ 24, 1. 2. a. § 25, 1.
gbo	mo, n. man.	
kra	mo, n. soothsayer.	„ „ „ „
sé	mo, n. successor.	„ „ „ „
lú	mo, n. governor.	„ „ „ „

Table II.

Qualif. Comp.	Fundam. Comp. § 23.			
		Plur. form: — mei.		
tše	mei, pl. form of tše, father.	§ 24, 1. 2. a.	§ 25, 1.	
nye	mei, pl. form of nye, mother.	"	"	"
nyemi	mei, pl. form of nyemi, Geschwister.	"	"	"
nane	mei, pl. form of nanyo, friend.	"	"	"
Gā	mei, pl. form of Gānyo, Gaman.	"	"	"
bie	mei, pl. form of byenyo, a man here.	"	"	"
Anaŋ	mei, Anang and his people.	"	"	"
guo	nō, n. pl. guonii, wares.	"	"	"
nye	nō, the thing of yesterday.	"	"	"
nakpe	nō, the last (thing).	"	"	"
mi	nō, my thing (used like mine).	"	"	"
nmā	nō, writing implement.	"	"	"

With nyo, nū and yō, to distinguish the sex. § 25, 2.

Gā	nyo, pl. Gāhī, a Gāman.	§ 25, 2.
Gā	yo, „ Gāyei, a Gāwoman.	" "
oblá	nyo, „ oblahi, a young man.	" "
oblá	yo, „ oblayei, a young woman.	" "
nyemi	nu, „ nyemihī, brother.	" "
nyemi	yo, „ nyemiyei, sister.	" "
bi	nu, „ bihī, son.	" "
bi	yo, „ biyei, daughter.	" "
tšiná	nu, „ tšinahī, a bull.	" "
tšiná	yo, „ tšinayei, a cow.	" "

With the termination bi, pl. bii; mi, pl. mii, for different purposes. § 25, 3.

na	bi, pl. -bii, grand-child.	§ 25, 3.
tše	bi, father-child; Stiefgeschwister.	" "
nye	bi, mother-child.	" "
nye	mi, „ „ Geschwister.	" "
to	bi, lamb; kid.	" "
wo	bi, honey-child, bee.	" "
we	bii, n. pl. domestics.	" "
maŋ	bii, „ citizens.	" "
kuse	bii, „ country-people.	" "
te	bi, n. stone-child, new tooth.	" "
se	bii, pl. of seo, successor.	" "
gbekē	bii, pl. of gbekē, child.	" "
tšatšu	bii, ants.	" "

Table II.

Qualif. Comp.	Fundam.	Comp.	
blema	bii, n. pl.	people of old.	§ 25, 3.
ñmene	bii, „	the people of to day.	„ „
yi	bii, „	head-children, i. e. fruit.	„ „
agbo	mii, „	figs.	„ „
ñula	mi, pl.	-mii, star.	„ „

With the term. „tše“ and „nye“ for different purposes.
§ 25, 4.

mañ	tše, n. pl.	-tšemei, king.	§ 25, 4.
mañ	nye, n. pl.	-nyemei, queen.	„ „
niia	tše, n. pl.	-tšemei, rich man.	„ „
Osu	tšemei, n. pl.	the people of Osu.	„ „
Adā	tšemei and Adāmei,	people of Ada.	„ „
šia	tše, n.	house-father.	„ „
šien	tše, n.	friend.	„ „
šia	nye, n.	female friend.	„ „
tšu	nye, n.	a lizard living in rooms.	„ „
dien	tše, pron.	self, himself.	„ „

bb. The qualifying component is formal the fundamental notional and suffixed. § 25, 5.

nanyo	gbomo, n.	fellow-man, companion.	§ 25, 5.
nanyo	niitsũlo, n.	fellow-labourer.	„ „
nanyo	kuku, n.	fellow-piece.	„ „
	Comp. Germ. Mit-,	lat. Com, con- etc.	„ „

cc. The qualifying component, postponed or suffixed, is notional, the fundamental comp. formal. § 26.

Fund. Comp.	Qualif.	Comp.	
mo	kpákpa, n.	a good person.	§ 26, 1—3.
nõ	kpákpa, n.	a good thing.	„ „
mo	fõñ, n.	a bad person.	„ „
nõ	fõñ, n.	a bad thing.	„ „
mei	kpakpai,	} plur. forms.	„ „
nii	fõdši,		

b. Verbs.

aa. Verbal inseparable compounds. § 27, 1. 2.

Verbal compounds with the formal components „dše“
and „ke“. § 27, 2. a.

mǎ	dše, v. to send.	§ 27, 2. a.
lá	dše, „ to be lost, to lose.	„ „
kǎ	dše, „ to lie backwards.	„ „
dšá	dše, „ to straighten.	„ „
šé	dše m. k. mī, to comfort.	„ „
wó	dše, v. to harden.	„ „
tšá	ke, v. to change.	„ „
frá	ke, „ to lose the meat from the bones.	„ „
yöró	ke, „ to pull to pieces.	„ „
kplé	ke, „ to descend, let descend.	„ „
šrá	ke, „ to miscarry.	„ „
šrá	ke, „ to let rot.	„ „
milá	kodše, } I have not lost.	„ „
milá	dšeke, }	„ „
Different forms of the prf. t. ind. neg. (1. p. sing.)		

With the formal component „ka“. § 27, 2. b.

ká	fe, imp. neg. 2. p. s.	§ 27, 2. b.
nyeká	fea, „ „ 2. p. pl.	„ „
miká	fe, pot. neg. 1. p. s.	„ „
aká	fe, „ „ indef. 3. p. pl.	„ „
ameká	fea, „ „ 3. p. pl.	„ „
s. § 18 and Ad. Ap.		
N. efé	ko, prf. t. ind. neg., N. has not done.	§ 27, 2. b.
mifé	ko, „ „ 1. p. s.	„ „
ofé	ko, „ „ 2. „	„ „
efé	ko, „ „ 3. „	„ „
afé	ko, „ „ indef. 3. p. pl. man	„ „
	hat nicht gethan, it has not been done.	„ „

Table II.

bb. Verbal separable or separated compounds with verbs. § 28.

With the formal verbal components „ba“ and „ya“.
§ 28, 2. a.

bá	fe, pot. pos. compound	Conjugation comp.	Table N. VII.	§ 28, 2. a.
yá	fe, pot. pos. comp. Conj., comp.	Table N. VII.	„	„
ebá	fe, „ „ „ „	„	„	„
eyá	fe, „ „ „ „	„	„	„
ba	fé, aor. t. ind. pos. „ „	„	„	„
ya	fé, „ „ „ „	„	„	„
nyebá	fea, impert. and pot. pos. comp. Conj., c. „	„	„	„
nyeyá	fea, „ „ „ „	„	„	„
	etc.			

Combination of verbs with auxiliary verbs.

ke-	há, to (take and) give.	§ 28, 2. b.
nõ-	há, „ „ „ „	„
ke-	fá, to forgive.	„
nõ-	fé, to do (with someth.)	„
ke-	ba, to take (something) and come, i. e. to bring.	„
ke-	ya, th. s.	„
ke-	dše, to bring out, come out with.	„
ke-	tšõ, to turn with someth.	„
nyíe	ke-ba, walk to (hither).	„
nyíe	ke-ya, walk to (thither).	„
nyíe	ke-dše, walk from.	„
nyíe	ke-tšõ, walk through.	„
nyíe	ye, walk somewhere.	„
wíe	tšõ m. k., speak to someb.	„
fe	há m. k., do to someb.	„
ke m. k.	wíe, speak with s. b.	„
„	bé, quarrel with s. b.	„
ke noko	tfá m. k. strike someb. with s. th.	„
ná	fe, to have accomplished doing.	„
náko	fe, to have not yet accomplished doing.	„
mináko	mife noko, I have not yet done any thing.	„
sá	fe, to repeate to do, to do repeatedly.	„
esá	e, he did it again,	„
miná	mife, could I do!	„
da	fe m. k. to be greater than s. b.	„
	etc.	

cc. Verbs combined with a formal noun as their grammatical subject or object. § 29.

Verbs combined with their grammatical subject. § 29, 2.

Subj. noun.	Verb.	Compound noun.	
mli	hĩ, to be kind; mlihĩle, kindness.		§ 29, 2.
mimli	hĩ, I am kind; mimlihĩle, my k.		" "
he	wa, to be hard, stony; hewale, hardness, strength.		" "
na	nõ, to be dainty; nanõmo, daintiness.		" "
hĩe	kpata, to perish; hĩekpatamo, perishment.		" "
hĩe	kõ, to be desirous, hĩekõ, desire.		" "
yi	wa, to be ceuel; yiwale, cruelty.		" "
tšui	sũ, to be fainting, tšuisũ, fainting.		" "
musu mli	tšõ, } to yearn, musuntšõ, yearning.		" "
musun	tšõ, }		" "
musu	etšõ (prf. t.), to have diarrhoea, musutšõmõ, diarrhoea.		" "

With their grammat. object without a logical object.
§ 29, 3. (See adverbs.)

Verb.	Object noun.	
ba mli,	} to come in, be fulfilled, mlibā, fulfilment.	§ 29, 3.
ba n, th. s.		
ye mli,	} to be in, to be true.	" "
ye n,		
	(without noun.)	
be n,	} neg. irreg. of the former, to be untrue, not so.	" "
be mli,		
ya no,	to go on, proceed, noya.	" "
nõ-fie no,	" "	" "
ke-ya no,	" with something, bring it forwards.	" "
ba ši,	to come down, sink; šibā.	" "
ba šiši,	to come down; šišibā.	" "
ya nwei,	to go up, nweiya.	" "

With their grammatical object and a logical object.

na	na, to see the end, understand; nanā.	§ 29, 3.
na	šiši, to see the ground, underst.; šišinā.	" "
nme	na, to shut; nanme.	" "
ba m. k. ši,	to humble someb. šišibā.	" "
	See above	" 3.

Table II.

Verb.	Object noun.	
ye	hewo, (to be) for (somebody's) sake.	
ta	n. k. mli, to sit in someth., mlitamō.	§ 29, 3.
tra	" " pl. form; mlitramo.	
ta	he, to touch, hetamō.	" "
tra	he, pl. form; hetramo.	" "
ta	no, to sit upon; notamō.	" "
tra	no, pl. form; notramo.	" "
ta	se, to sit behind, setamō.	" "
	setalo, prs. n. Šintersaße.	" "
tra	se, pl. form; setramo, setrafoi and setra- loi, Šintersaßen.	" "
wa	he, to pain, ache; hewale s. a.	" "
wa	yi, to use cruelly, yiwale, s. a.	" 5.
wa	m. k. yi, to treat one cruelly.	" "
miwa	le yi, I treat him cruelly.	" "
kpata	m. k. hie, to destroy someb. hiekpatamo, s. a.	" 3.
mikpata	ehie (comp. wa yi), I destroy him.	" "

With their grammatical subject and object.

Subj. Verb.	Object.	Compound noun.
he wá	he, to have pain.	§ 29, 4.
mihe wá	mihe, my body pains me (my- self) or, one of my limbs pains me.	" "
hie ká	no, to rely upon, to trust.	" "
mihie ká	eno, I rely upon him. n. hienokāmo and no hieka- mo s. vocab.	" "
amehie kāmō	eno, pl. form; they rely upon him.	" "
nō hie fō	m. k. no, to trust in or hope upon somebody. mihie nofōmō, my hope upon some body; but: eno hie- fōmō, his hope which is hoped upon him, his trust- worthiness.	" "
mimusun tšōmi ye	m. k. hewo, my heart (lit. bow- els) is yearning for s. b.	" "
mihie ká	mihe no, I trust in myself.	" "
hie hí	he no, to take care for one self.	" "

Table II.

Reflexive combinations.

Subj.	Verb.	Object.	Compound noun.	
	gbá	he na, to trouble one self.		§ 29, 4.
	gbé	he, to kill one self.		" "
	sumó	he, to love one self.		" "
	mimíá	mihíe, I press my face, i. e. I hold out, persevere.		" "
	mibá	mihe ši, I humble myself.		" "
		hesiba, n. humility.		" "
	miwó	mihe nò, I exalt myself.		" "
		henowómo, exaltation.		" "
		etc.		" "

Mixed combinations.

	dšo	foi, v. to run (a run?), foidše, running.		§ 27, 7.
	ša	foi, " "	foiša?	" "
	híe	foi, " "	foihíe?	" "
	wo	foi, " "	foiwo?	" "
	wo	m. k. foi, make someb. to run.		" "
	tši	ta, v. to mention; tatši, mention.		" "
	here	atū, v. to receive with joi.		" "
	dše	fū, v. to stink; fū, fūdše, bad smell.		" "
	dše	kpo, v. to come forth; kpodše, forth-coming.		" "
	dšie	kpo, v. to bring forth, reveal, kpodšie-mo, revelation.		" "
	kpa	fai, v. to take down the hat, to beg (pardon etc.), faikpamo, begging.		" "
but:	mikpa	le fai, I begged him.		" 5.
and	mikpa	efai, I took his hat off.		" "

II. Combination (continued) § 30-33.

2. Combinations of notional words into compounds and parts of sentences and of sentences into compound sentences.

§ 30-33.

a) Nouns. § 30.

Prepositive or possessive combination.

Qual. comp.	Fund. comp.	
we	kú, n. lit. house-heap, family.	§ 30, 3.
lasu	léle, n. steam vessel.	" "
la	su, n. lit. fire dust, smoke, steam.	" "
wón	tše, n. fetish-priest (or possessor.)	" "
won	tšú, n. fetish-house.	" "
solemo	tšú, n. house of prayer, chapel.	" "
bá	yelo, n. leafeater, an antelope.	" "
Anan	wé, n. Anang's house.	" "
ko	ló, n. bush-meat, beast.	" "
kó	lo, n. beast, animal.	" "
gbomo	níne, n. man's hand.	" "
gbekēbii	anítšumo, children's (their) business (s. § 13, 3.).	" "
mitšemei	abii, the children of my fathers.	" "
Moni dši nye le	suomo, the love of one who is the mother.	" "
Nyonmo	nii ni efe, what God did.	" "

Postpositive or adjective combination.

Fundam.	Qualif. comp.	
gbomo	kpákpa, good man.	" 4.
kolo	fón, bad, wild beast.	" "
gbekē	bibiō, little child.	" "
tšo	kpétenkple, large tree.	" "
yo	okuláfo, a woman, a widow	" "

Table III.

Fundam.	Qualif. comp.	
nũ mo	} n. old man.	§ 30, 4.
pl. hí medši		
yo mo	} n. old woman.	" "
pl. yei medši		
numo	ohiafo, poor old man.	" "
gbekē	abifao, young child.	" "
gbekē	féfeo, beautiful child.	" "
gbekē	abifao fefeo	} a beautiful
gbekē	abifao nì yò feo	
	young child.	" "
gbomo	àdesa nì gboò, a human mortal person.	" "
gbomo	nì he mīye le, the sick man.	" "
wotše	Nyóngmo, our father God.	" "
mantše	Dowúona, king Dowuona.	" "
Dawid	mantse le, David, the king.	" "
Dawid	nì dši mantše le " " "	" "
Dawid	moni dši mantše le " " "	" "
sane	akpa, gospel.	" "
lele	akpa, or lele kpakpa, common vessel.	" "

b. Verbs. § 31—33.

Mixed verbal compounds. § 31, 2. a.

fí te,	v. to spoil, inf. and imp. n. fítemo.	§ 31, 2. a.
bó te,	v. to enter, inf. and imp. n. bótemo.	" "
fú tu,	v. to mix, inf. and imp. n. fútumo.	" "
bú tu,	v. to overturn, inf. and imp. n. bútumo.	" "
fá ta,	v. to join, inf. and imp. n. fátamo.	" "
kpá tã,	v. to reconcile, inf. and imp. n. kpatãmo.	" "
kpé te,	v. to cleave, inf. and imp. kpetemo.	" "
kpó to,	v. to knead, inf. and imp., n. kpotomo.	" "
ló kò,	v. to go round, inf. and imp. n. lokomo.	" "
lí la,	v. to linger, inf. and imp. n. lilamo.	" "
	(Comp. la, lata.)	
di da,	v. to waver, inf. and imp. n. didamo.	" "
	(da, to run a race, to vie.)	

Table III.

wo | so } v. n. and tr. to shake, inf. and imp.
ho | so }

n. { wosomo
hosomo }

§ 31, 2. a.

pi lá v. to wound, be wounded, pilámo. " "

aa. Verbs with verbs. § 31.

Notional double verbs. § 31, 2. 8.

he-	ye, double verb, to take-eat, to believe,		
he n. k.	ye, to believe s. th.	§ 31, 2. b.	
ba m. k. nō-	ke moko, to come to somebody saying.	" "	
ka-	kwe, to try (and) see, to try to see.	" "	
mika	makwe, I will try and see.	" "	
nyē-	fe, to be able to do	" "	
minyēē	mife, I cannot do it.	" "	
mīnye enē	mafe, I am able to do this, I can		
	do this.	" "	
minyen	make, I cannot say it.	" "	
	Comp. le femo, le yeli where the infinit.		
	form is used nominal and becomes the ob-		
	ject of the verb. § 33.		

bb. Verbs with nouns and adjectives. § 32. 33.

α) Subjective combination. § 32.

Subj.	Verb.	
mi	ba, I came.	§ 32.
mi le mi	ba, I (not an other) came.	"
mihū mi	ba, I also (I) came.	"
gbekē	te, (a) child went.	"
gbekē le	te, the child went.	"
gbekē ko	te, a child went.	"
mitše le	ba, my father came.	"
Nyomo bófo	ba, a messenger of God came	"
Gbomo kpakpa mli	hī, a good man's inside is good,	
	i. e. he is kind.	"
Ghomei ke koloi		
pī nī anyēn aka-		

Table III.

Subj.	Verb.
neame	ye, many men and beasts which cannot be counted are, i. e. § 32. There are many men and beasts which cannot be counted.

β) Objective combination. § 33.

Verb.	Object.	
Bi	mi! ask me!	§ 33.
	(Comp. § 32 at the end about the vo- cative form of the subj.)	
Bi	gbomo ne! ask this man!	§ 33.
Bi	onyontšo! ask thy master!	"
Ye	nii! eat something!	"
Tšumo	oniitsumo (or onii)! do thy work!	"
Ba	mra! come quickly! Comp. § 35, 2.	"
Ba	bie! come hither!	"
Ya	dšei! go there!	"
Ya	Akropon! go to Akropong!	"
Nyenyiea	bleō! walk (yee) slowly!	"

γ) Subjective and objective combination. § 32. 33.

Subj.	Verb.	Object.	
	mi dšie	le, I saved him.	§ 32. 33.
Nyomo	sumo	dšen, God loved the world.	"
Jesu	ehere	woyiwala, Jesus has saved the life of our head, i. e. saved us.	"
Silafo	etšōō	filafo gbe! " Pr. 3. „a blind man does not show the way to a blind man!"	"
„Tšofātše	enuu	tšofā	
	ehāā	helatše, „a physician does not drink medicine for the sick“ pr. 6.	"
„Ke	okplom ye	nii le,	
ohwam	hū yeo	eko,“ pr. 14. „if the okplom (an animal) eat something, the ohwam also eats some.“	"
Ehā	le	šika, or:	
Eke	šika,		
	hā	le, or:	
Eñō	šika,		
	ehā	le; he gave him gold.	"

Table III.

Subj. Verb.	Object.	
Israelbii le tfia	mo —	
— ni bule	Sabat le tei, the children of Israel stoned him who broke the Sabat (with stones).	§ 32. 33.
Ehe	abolo dšakpo, he bought bread (for) a farthing.	"
Etšuo	nii.	
yo	tšu le se, he works behind the house	§ 33. 2.
Eba	nye, he came yesterday	" "
or: Nye		
eba	miño, yesterday he came to me.	" "
	Dāne	
efiteo	etade nakai, always he spoils his cloth so.	" "
Eye	mli, or.	" 3.
eye	n̄, it is so (or true).	" "
Eye	nakai, it is so.	" "
Eye	feo, it is beautiful	" "
Efe	mi hīegble, it makes me ashamed.	" "
Eye	falefale, it is clean.	" "
Efe	enii falefale, she does her work cleanly.	" "

δ) Peculiar use of the auxiliary verb „dši,” neg. „dšee.”
§ 33, 3.

Midši	le, I am he (lit. him).	§ 33, 3.
or: Le dši	mi, „ „ „	" "
Amedši	gbomei komei n̄	
misumo	le, they are some people whom I loved.	" "
Gbo dši	mi, I am a stranger.	" "
Lumo dši	le, he is governor.	" "
Gbomo akpa dši	neke lumo ne, this governor is a good man	" "
	Lumo le	
gbomo akpañ	or;	
gbomo akpani	the governor, a good man is (he).	" "
Edšee	gbomo, he is not a man.	" "
or: Dšee	gbomo	
	dši le, he is not a man.	" "
Dšee	gbomei	

Subj.	Verb.	Object.	
	bloö	neke,	
ši koloi (sc. „	„	) (they are) not men cry so	
		but beasts (cry so).	§ 33, 3.

III. Process of formation of formwords.

§ 34. (35).

1. Formation of pure formwords (pronouns). § 34, 1.

Primary formal roots.

Radical forms.

$\left. \begin{array}{l} \dot{n} \\ n \\ m \end{array} \right\} \text{mi, I.}$

o, thou. § 34, 1.

e, he, she it.

o, wo, we.

— — —
a, they, „man.“

Independent forms. (Secondary formal roots.)

mi, I, (Ad ami).

bo (Ad mo) thou.

le, he, she, it. § 34, 1.

wo, we.

nye, you.

— (ame, Ad. a, they; see the sequel.)

Table IV.

Subjective combination with verbs and possessive combination with nouns.

Subj. and Poss. form.		
m-	$\left\{ \begin{array}{l} \dot{n} - \\ n - \\ m - \end{array} \right.$	$\left\{ \begin{array}{l} I-; \text{ mine (Ad. } \dot{n}-; \text{ ye-).} \\ \text{thou; thine.} \\ \text{he. she, it; his, hers, its.} \end{array} \right.$
o-		§ 34, 1.
e-		
wo-		we; ours.
nye-		you; yours.
(ame-		they; theirs). (Ad. a-).
a-		they (man); (theirs). Indefinite form.
		See § 13, 3.

Objective combination with verbs.

Obj. form.	
- $\dot{n}$	$\left\{ \begin{array}{l} \text{mi, me.} \\ \text{o, thee.} \\ \text{le, him, her, it.} \end{array} \right.$
- n	
- m	
- o	thee.
- le	him, her, it.
- (o)	wo, us.
- nye	you.
(- ame	[Ad. — me] them.)

Demonstr., interrog. and rel. Subst. pronouns.

no,	that.	$\left\{ \begin{array}{l} \text{demonstr. subst. pron.} \\ \text{who, what; interrog. subst. pron.} \end{array} \right.$	§ 34, 1.
ene.	this.		
nē,		$\left\{ \begin{array}{l} \text{who, what; interrog. subst. pron.} \\ \text{rel. subst. pr. who, which.} \end{array} \right.$	§ 34, 1.
(nā),			
mē,			
nì,		rel. subst. pr. who, which.	

Adjective pronouns.

- le,	demonstr. adj. pr., def. article,	§ 34, 1.
	the (Ad. -o.)	
- le,	" " " (the), at the	
	end of sentences to define them,	
	Ad. ne).	" "
- ne,	dem. adj. pr., this.	
- nì,	relat. adj. pron., who, which.	" "

2. Nouns and adjectives and verbs used as pronominal formwords. § 34, 2.

Sing.	Plur.	
mo,	mei; somebody, people.	§ 34, 2.
nõ,	nii; something, — things.	" "
he	—, body, self. Comp. § 29, 4.	" "
dientše,	dientšemei, self, selves. § 25, 4.	" "
dšei,	dšemei; (old noun) there.	" "
bie,	— ; " here.	" "
be,	— ; time.	" "
he,	— ; place.	" "
bo,	— ; manner.	" "
fě,	adj. }	
fiā,	" }	" "
piā,	" }	
ko,	komei; one; some.	" "
nakai	} orig. nouns, such, so.	" "
neke		
	pl. nekemei, nekenii. etc.	

Verb „dši.“

— ñ = ni, = dši, to be something etc. " "

3. Combinations of pronouns of both classes. § 34, 2.

a	me	} they, see above.	
(= a	mei ?)		
—	noñ (= no dši ?)	adj. dem. pron.	§ 34, 2.
	the same.		" "
no	noñ,	subst. dem. pron.	that same. " "
mo	ne,	pl. menemei,	subst. dem. pron.
	this (person).		" "
no	ne,	nii ne,	nibii ne,
	pron. (thing).		" "
na	mo,	pl. namei,	subst. int. pr., who? " "
mě	ni (= mě dši ?)	" " "	what? " "

Table IV.

Sing.	Plur.		
mo	ni, pl. meini, mei nì, sub. rel. pr. who.	§ 34, 2.	
neke	—	ne, such, even such, this.	" "
nakai	—	le, such, even the.	" "
neke	—	ne non, even this same.	" "
nakai	—	le non, even the same.	" "
—	—	neke, adj. pr. certain, f. i.	" "
gbomo	—	neke, a certain man.	" "
nakai	}	adv. dem. pr. so.	" "
neke			
bie,	"	" here, hither,	" "
dsei,	dsemei,	" there, thither.	" "
biane,	"	" immediately.	" "
agbene,	"	" now.	" "
nakai	ne	(lit. this so) dem. pr. so.	" "
neke	ne		
nakai	non	} even so.	" "
neke	non		
dsei	non,	just there, even there.	" "
nē	} gbe,	} adv. int. pr. where, whither?	" "
nē			
te	gbī (nì dši)	} when?	" "
te	be (nì dši)		
te	ten? how?		
he	ni, adv. rel. pr. of place,	where	" "
be	ni, " " " "	time, when.	" "
bo	ni, " " " "	manner, how.	" "
mo	ko, pl. meikomei, some body:	subst.	
		indefinite pron.	" "
no	ko, pl. nokomei, niikomei;	something.	" "
moko	moko, used with the neg. voice of		
		the verb, (no)body, (not) any body.	" "
noko	noko, (no)thing, (not) any thing.		" "
mo	fēmo, every body.		" "
nō	fēnō, every thing.		" "
—	ko, indef. adj. pr. indef. art. a, an.		" "
—	fē — , every, used with reduplication		
		of the subst. as:	
tso	fē tso, every tree.		" "
he	ko, somewhere, adv. ind. pr.		" "
heko	heko, (no) where	" " "	" "
he	fēhe, every where.	" " "	" "
be	ko	} somewhen.	" "
gbī	ko		

Table VI.

Table IV.

Sing.	Plu r.				
beko	beko	}	(no)- when, (n)ever	adj. ind. pr.	§ 34, 2.
gbiko	gbiko				
be	fēbe	}	ever, always.	"	"
gbī	fēgbī				
dā					
bo	ko,		somehow.	"	"
mi le	mi-, I (even I), with emphasis.			"	"
	(or mine even mine).				
bo le	o-, thou; thine etc.	"	"	"	"
le le	e-, he, she, it	"	"	"	"
wo le	wo-, we.				
nye le	nye- you.				
ame le	ame- they.				
mi non	mi, even I.				
bo „	o etc.				
mi hū	mi, I also.				
midientše,	I myself.				
bodientše,	etc.				
	etc. etc.				

The pronouns according to their

Substantive

Personal.			Demonstrative.
Independ. Subj. and poss.	Obj.		ene, pl. enemei.
mi n-, n-. m, mi-	mi, m		mone, pl. menemei.
bo o-	-o		none, pl. niine.
le e-	-le		no, pl. nomei.
wo wo-	-wo		neke — ne.
nye nye-	-nye		nakai — le.
ame ame-	-ame		no — le.
a-			ene non-
Subst. compound pron.			mone non.
Compounds.			(none non).
minon mi-	-mi		no — non.
bonon o-	-o		
lenon e-	-le		Adverbially used
wonon wo-	-wo		nakai, such, so.
nyenon nye-	-nye		neke, „ „
amenon ame-	-ame		bie, here.
midientše mi-	-mi		dsei, there.
etc.			bene, then.
mi neke, I for instance			biane, immediately.
bo neke, thou for instance			agbene, now.
etc.			
About mihé, ohé etc, see			nakai non.
§ 29, 4.			neke non.
About minō, onō, enō etc.			bie non.
see § 25, 1.			dsei non.
mi le mi-	-mi.		nakai non kō.
bo le o-	-o.		neke „ „ etc.
le le e-	-le.		nakai le.
etc.			neke ne.
mi mi-	-mi.		bie ne.
bo o-	-o.		
le e-	-le.		
etc.			

Adjective

-le (Ad.-o)	-ne.
Def. article.	-neke.
le (Ad. ne)	-non.
The same after sentences.	

different relations § 34.

pronouns.

Interrogative.	Relative.	Indefinite.
namo?	moni, pl. meini...	moko, pl. meikomei.
pl. namei?	noni, pl. niini...	mofěmo.
meni?	mofěmo ni...	mokomoko.
ně?	nōfěno ni...	noko, pl. niikomei.
mě?		nofěno.
		nokonoko.

substantive pronouns.

te teñ, te — teñ?	bōni...	(boko).
enyie? how much?		
nēgbe? nigbe?	heni...	heko.
		hekoheko.
		beko.
te be (ni dši)?	beni...	gbiko.
te gbī „ „ ?	gbī ni...	gbikogbiko.
	bōnoñ ni...	gbifēgbī, dā.
	henoñ ni...	
	benoñ ni...	
	etc.	
	bōfēbo ni...	
	hefēhe ni...	
	(gbifēgbī ni)...	
	(befēbe ni)...	

pronouns.

— enyie?	— ni...	— ko, indef. article.
how much-?	— noñ ni...	— fě — every.
how many-?		

IV. Notional words used as adverbs, numerals, conjunctions and interjections.

§ 35.

1. Adverbs. § 34, 2.

a. Of place.

bie, here.
 dsei, there.
 heko, somewhere, etc. see pronouns § 34.
 nwei, above, up.
 šiši, beneath, down.
 se, behind.
 kpo, outside.
 mli, inside etc. see § 28.
 šia, home, at home.
 teñ, amidst.
 yiteñ, on the top etc.

b. Of time.

bene, now.
 agbene, now; abr. sent.
 tšutšu, at first.
 klenklen, at first.
 dā, first before.
 biane, immediately.
 mra, quickly.
 momo, (a.) already.
 nmene, to day.
 nye, yesterday.
 wō, to morrow.
 nye se, the day before yesterday,
 some days ago.
 wō se, the day after to morrow, by and by.
 dā, always.

gbiko, once.
 lebi, in the morning.
 mañkē, early.
 mañkpa, early.
 ademañkē, early.
 fāne, at midday.
 gbeke, in the evening.
 dšetšeremo (see dše tšere, v.)
 at daytime.
 dšenamo, (see dše na), at nighttime.
 nyōñ, at night.
 nyōñ teñ, at midnight.

c. Of manner.

nakai, so, thus.
 neke, " "
 dšogba, well.
 bleo, slowly.
 oyá, quickly.
 ši kome, at once.
 niñlo, " "
 kwa, entirely, together.
 kwra, with the neg. voice (not) at all.
 tutu, too much, much.
 babao, much.
 fio, little.
 bibio, little.
 pī, much.
 ekoñ, with neg. doñ, again.

Table VI.

ā! yes!
leleñ! truly!

dabi! no!
ekole, perhaps. etc.

2. Numerals. § 35, 3.

a. Definite.

éko, ekome,	1.
éño,	2.
éte,	3.
édfe,	4.
énumo,	5.
ékpa,	6.
kpáwo,	7.
kpányo,	8.
nēhū,	9.
nyoñmá,	10.
„ ke ékome,	11.
„ „ éño,	12.
„ „ éte,	13. etc.
nyoñmai enyo,	20.
„ „ ke ekome,	21.
„ ete,	30.
ohá,	100.

ohá ke eko,	101.
ohá ke enyo,	102.
ohai enyo,	200.
„ „ ke eko	201.
akpé,	1000.
akpei enyo,	2000.
akpei nyonmá,	10000.
etc.	

b. Indefinite.

eko, some.
pl. ekomei.
pī, many.
fē, fiā, piā, every, all.
fio, few.
enyīe?
how much?
how many?
etc. s. § 34 and 35, 2.

3. Conjunctions. § 35, 4.

ni (only connetting sentences, not single words),
and.
hū, also.
hewo, nohewo nì, because;
hence, therefore.
alo, lo, or:
edšake, etšoake, efāake, be-
cause.

ši, but, for.
ake, that, as.
akeši, because, for.
ke, if.
kedši, if, (neg. ke dsee).
fe, v. see § 28, 2. b. more
than.
dāni, before.
koni, nì, that. etc.

4. Interjections.

ā! ah!
ao! woe!
ō! oh!
adšē! woe!

bum! nat. sound.
mútie! hear!
etc.

Part II.

Application of words, forms and sentences.

§ 36. After we have shown the process of formation of words and their forms as well as of sentences and their forms, from the formation of a simple root to the formation of a compound sentence, it remains now to be shown how all these words, forms and sentences are separately applied in the organism of the language; and as we have seen the verb more than is the case in Japhetic and Semitic languages to be not only the centre of the whole organism, so that nouns, adjectives (adverbs) and pronouns depend upon it, but also to be applied to express most of the relations, expressed in other languages by the prepositions, cases, conjunctions etc., we begin with the application of the verb and its forms together with the words and sentences and their forms, which depend on the verb directly (as subject or object to it), and go then on to the application of words, forms and sentences defining a subject or object, or the application of nouns, adjectives, pronouns etc. their forms and to the sentences expressing them.

Section 1.

I. Application of the verb, its forms and combinations.

§ 37. 1) The verb forms the sentence and is its centre. Every other word or part of a sentence is only a definition of the verb or its definitions. — Every sentence is a judgment or decision of the person speaking either of what he knows and therefore indicates (indicative mood) and what he will and therefore commands (imperative), wishes or permits (potential), or what he wants to know and therefore asks (question). Each of the sentences so modified he may state as positive or negative (positive or negative voice); he may state as present, past or future, as perfect or imperfect or without limits (the tenses: present, perfect and future, or imperfect and aorist); he may speak of himself or to an other or of an other (1., 2. and 3. pers.), of definite or indefinite persons (s. the sequel), of one or more persons (number) and of all these as subjects or objects of the verb (subj. and obj. combination). All these different relations are expressed by and in the verb and its dependences with the forms and formwords mentioned in Part I.

2) The moods (indicative, imperative and potential) are expressed by forms, formwords and combinations.

The question is expressed by the peculiar interrogative tone or voice and some interrog. formwords.

The positive or negative voice is expressed by forms, formwords, combinations and peculiar pos. or neg. tone or voice.

The tenses by forms and formwords.

The persons, the definition of them, by which the passive voice of other languages is expressed (s. § 38—40), and the number and their subj. or obj. use, by the same and the place of the different words and sentences.

§ 38. 1) The moods, voices, tenses, persons and their definitions, numbers and subj. or obj. relations, as far as the persons are expressed by pronouns or pronominal augments of the verb are directly expressed in the verb by their different forms and formwords with those modifications which are necessary because of the euphonic rules and combination of the sounds. Many of the forms are not thoroughly applied, as the language forms only those modifications and definitions which are necessary for the distinction of the different notions of it. This is especially the case with the plural and frequentative formations of the verb, which we therefore mention only occasionally. Besides this there may be many forms not yet found out by us. Those known and their application are the following.

A. Moods.

a) Indicative mood.

aa) Aorist tense,

α) pos, voice (without peculiar form):

(Ke, impert. *kémō*, inf. *kēmō*, v. tr. to say, tell.)

Nyonmō ké gbomō, God told (it to) man.

mikéo, I told thee.

okémi, thou toldst me.

ekéle, he (she, it) told him (her).

wokénye, we told you.

nyekéwo, you told us.

amekéwo, they told us.

Indef. subj. *akeame*, people told them (man sagte ihnen),
they were told.

oblahí ke onukpai, the young men told the old men.
 Nmene oblahi kemi sane ko, to day the young men told
 me a palawer; etc.

Redupl. form: mikekele, I repeatedly told him; etc.

Combined form: miyakéle, I went to tell him; etc.

„ „ mibakéle, I came to tell him; etc.

With the iterative auxiliary verb sa:

misá mikéle, I told him again.

With the perfective aux. v. na:

miná mikele, I did tell him; etc.

Without object: mike, I told; etc.

With two or more subjects and objects joined by auxiliary

verbs: ¹Bo ²kele ³ke ⁴nakai ⁵sane ⁶le ⁷kemi ⁸ye ⁹mitsu ¹⁰le ¹¹mli
¹²nye ¹²se ¹³afi ¹³le, ¹thou ²and ³he ⁸told ⁵me ⁶this ¹²history ¹³last
¹³year ^{9 11}in ¹⁰my ¹⁰room.

With the pl. numb. of the obj. expressed at the verb.

Ko, to take; mikó ene, I took this.

mikōlo enemei, I took these things.

wokōlo „ we took these things.

wokó ene, we took this; etc.

With the pl. number of the subj. expressed at the verb:

ta, to sit; eta, he sit, ametra, ametāra, they sat.

With the pl. of both expressed at the verb: Kū, to break;

Mikūle, I broke it; amekūmole, they broke it; mikūmo-

ame, I broke them; redupl. form: amekūmokūmo tšui

le, they broke the houses etc.

The use of the indicative mood is plain; that of the
 aorist tense is the same as in Engl. and German the im-
 perf., in Latin the perfect, in Greek the aorist tense, it is
 the narrative tense.

β) Neg. voice (init. augm. e and reduplication of the
 term. vowel of the verb): Ekee, said not mikée, okee etc.
 I said not, I did not say, thou etc.

Redp. mikekee: Comb. miyakee, mibakee.

Iterat. Misaa mikee: misaa mike.

Perfective. Minaa mikee; minaa mike.

With pl. form: Ametraa ši, they did not sit down etc.

bb) Imperf. tense (formed by the term. o).

α) Pos. keo, say, use to say. β) Neg. = aor. s. above
mikéo, I say, use to say.

okéo, etc.

ekéo, etc.

wokéoo, we tell thee.

Redupl. kekeo. Comb. mibakeo, yakeo.

Iterat. saä-keo.

Perfective: naä-keo?

With pl. forms: gboio; fr. gbo, to die.

amegboio, they die.

amekūmokūmoö, they break.

amekoloö nii, they take things.

The imperfect tense (= the latin) is used especially descriptive, but without limits of time, as the aorist.

cc) Present tense.

α) Pos. (form. by the init. liq. aug.) β) Neg. = the
aor. or fut. neg. see these.

N. mīke, nīke, N. is saying; is about to say.

mīke, mīnke, I am saying; etc.

ōke, thou art saying.

ēke, he is saying.

womīke, wonke, we are saying.

nyemīke, nyenke, you are saying.

amemīke, amenke, they are saying.

āke, man sagt, it is said.

Red. nīkeke. Comb. nyake, mbake.

The rest of the forms is analogous to this and not otherwise effected by the init. liq. aug.

The present tense is used, as indicated, when an action

is to be staded as just now going on or about to be done, wherefore it is sometimes used for the immediate future and the neg. voice is in this case the same for both. But when an action is to be represented so, it has also the present tense even if past; e. g. *beni amemfe nakai*, when they were doing so etc.

dd) Perfect tense (init. augm. e).

α) Pos. (with elevation of voice and a light accent on the init. augm.):

N. *èke*, N. has said.
mìke, *òke*, *èke*;
wòke, *nyèke*, *amèke* *àke*.

β) Neg. (term ko).

N. *ekéko*, N. has not said.
mikéko, *okéko*, *ekéko* etc.

The other forms are analogous to these. The perfect tense is used as in English German and Greek with the difference that sometimes it is used also as the pluperfect and fut. perfect in Europ. languages. Many verbs are as in Otyi (and also in Greek) only used in the perfect tense or change their signification or notion. They shall be referred to in the Vocab. The auxiliary v. *na* and *sa* only have the neg. form, the notional verb belonging to them not (see this through all the tenses), as: *enáko èba*, he is not yet come. Comp. form pos. *èbake*, neg. *ebakéko*; *èyake*; *eyakéko*.

ee) Future tense.

α) Pos. (init. augm. ā).

N. *āke*, N. will say.
māke, I shall say.
ooke, thou wilt say.
eeke, he will say.
wooke, we will say.
nyeake, you will say.

β) Neg. (init. augm. e and term. liq. aug.)

N. *ekēñ*, N. will not say.
mikenñ, I shall not say.
okenñ, etc.
ekenñ, „
wokenñ, „
nyekenñ, „

ameake, } they will say. ameken, I shall not say.
 amake, }
 aake, man wird sagen,
 it will be said.

Red. pos. akeke, adšodšoi (s. § 19) etc. neg. edšodšoin.

Comb. abáke, ayake; ebaken, eyaken etc.

Iterat. masa make; misan mike (or miken?)

Perfective: mana make; minan make (or miken).

With an obj. makeo; miken.

With pl. forms: makolo; mikolon.

” ” ” makūmo; mikūmon; etc.

The future tense is generally employed as in other languages; its form is a remnant of the auxil. v. ba, to come, and as we have seen the present tense (ee) employed for the immediate future and both having only one neg. voice, it may be that this future tense is of a later origin. Besides the strict use of this form for a relation of time, it sometimes seems to express a relation of modality too (Comp. Riis Ot. Gr. § 178) as the nature of this tense as well as the form of it implies such a double use; e. g. mate (fut. t. of the defect. v. ya, to go), I will go, ich will oder werde gehen; miyan, neg. I will not go etc. but the form of the potential mood, pos., being nearly the same as that of the future tense in the pos. voice, and more-over the fut. tense pot. pos. being also formed by the init. aug. a, it is impossible to distinguish both forms, as there is also much identity betwixt the nature and use of both (see b.).

b) The potential mood.

§ 39. The pot. mood pos. is formed by the init. augm. a, if not combined with a subj. pronominal augment, after this the „a“ drops and is only indicated by a sharp accent on the pron. augment. The neg. voice of it, as

that of the impert. mood is formed by the prefix „ka“. The pot. mood is used to express a command, will or wish of the person speaking, if not expressed directly in the imperative mood and is therefore often applied like the Greek optative. It always follows the imperative mood, if a sentence is begun with this, because the imperative mood (combined with an expressed or not expressed vocative case as its subject), can only initiate sentences. If such an imperat. is the pl. numb. (sec. pers.) which has the term. aug. a (§ 18), the following pl. potential moods take this termination also. —

According to the nature of this and the following mood they cannot be conjugated throughout all the tenses; nor is it possible at present to show the exact limits of them, as their forms are so very much limited and difficult to be found out. The auxiliary verb *hã*, to give, to let, is therefore also frequently employed to express both of them.

aa) Aorist tense (without a form indicating it).

α) Pos.

β) Neg.

N. *áke*, N. shall say.

N. *akáke*, N. shall not say.

mike, I will say.

mikáke, I shall „ „

óke, thou shalt say.

okáke, thou shalt „ „

éke, he shall say.

ekáke, he shall „ „

wóke, *wókea*, we shall say.

wokáke, *wokákea*; we shall not say.

nyéke, *nyékea*, you shall say.

nyekáke, *nyekákea*.

améke, *amékea*, they shall say.

amekáke, *amekákea*.

áke, *ákea*, it shall be said.

akáke, *akákea*,

The rest of the forms, if employed, are analogous to these. About the combination of the potent. mood with the imperat., see the latter c. cc.

bb) Future tense.

α) Pos. (as the ind. pos.)

β) Neg.

áke.

akáke.

make.	makáke?
ooke.	ookáke.
eeke.	eekáke.
wooke(a).	wookáke(a).
nyeake(a).	nyeakáke(a).
ameake(a).	ameakáke(a).
aake(a).	aakáke(a).
abake(a).	akábake(a).
ayake(a).	akáyake(a).

Aakayakumokumo tšui le, man soll nicht gehen, diese Häuser abzubrechen, these houses shall not be (going to be) broken down!

There are perhaps many more forms of the pot. mood; several times a present tense occurred to me in sentences like: kahā ndoo, let it not grieve thee; but it is a matter of course that many of these forms and also of those mentioned occur very seldom and it suffices therefore to show the general way of their formation.

c) Imperative mood.

§ 40. The imperative mood, which has in the pos. voice 2. pers. sing. either the simple root or the lengthened root or the term. mo without expressing the person (the vocative, which forms the subj. of it), and in the 2. pers. pl. the subj. pronominal augm. with the term. aug. a (§ 18), in the neg. voice the prefix „ka“, has no tenses except the present or aorist as we may call it. It is used to express a direct command, wish, prayer etc. and therefore only initiates compound sentences, all the following verbs depending on it take the potent. mood, only the plural term. augm. a terminates also the (plur.) verbs following. It has only the second prs. sing. and plur. Commands, exhortations, prayers etc. addressed to the 1. and 3. prs. sing. and plur. are expressed by the impera-

tive of the auxiliary v. *hã*, to let and the potent. connected with it.

aa) Pos. voice: *Ba!* Come (thou)! *Nyébaä!* Come (yee)! *Bi!* ask! *Bile!* ask him! *Nyébiale,* ask (you) him. *Kemo!* say! *Nyékea,* say (you)! *Susumo!* measure! *Nyésusua,* measure (you)! *Yake!* Go to say! *Nyéyakéaame!* Go to tell them! etc.

Combined with a vocative: *Anyemi, ba!* Brother, come! *Anyemimei, nyébaä!* Brethren, come! *Ata, ba!* Papa, come! *Atamei, nyebaä!* Fathers, come! (Comp. § 13, 3.) *Mítše, kemomi neke sane le!* My father, tell me this story!

bb) Neg. voice. *Káke!* Don't (thou) say (it)! *Nyekákea!* Don't (yee) say (it)! *Káfe!* *Nyekáfe!* *Kába!* *Nyekábaä!* *Awomei, nyekáfe neke!* Mothers, do not do so! etc. etc.

cc) Combinations with the aux. v. *hã*, to let. To express a command etc. to the 1. or 3. pers. sing. and pl. the impert. mood of „*hã*“ is used with the sec. pers. sing. and plur. and followed by the pot. mood, as:

α) Pos. *Hã ni míke* or *máke,* let me tell!
Nyéhãä míkea or *make(a),* „ „ „
Hã ni éke or *eeke,* let him tell!
Nyehãä éke(a) or *eeke(a),* „ „ „
Hã ni wóya or *wote,* let us go!
Nyehãä (wóyaä) or *wotea,* „ „ „
Hã ni améfe or *ameáfe,* let them do!
Nyehãä améfe or *ameafea,* „ „ „

β) Neg. *Kahã ni máke,* let me not say!
Nyekáhãä máke(a), „ „ „ „
Nyekáhãä wotea, let us not do!
or *Nyehãä wokáfe,* „ „ „ „
Hã ni ekáfe, let him not do!
Nyéhãä akábafea nakai, let it not be done so!
etc. etc.

Sometimes also other tenses are connected with the impert. of *hã*, f. i. *Kahã ndoo tutu!* (*do*, v. impers. to grieve) let it not grieve thee too much!

Just in the same way as the imperat. of *hã*, other imperat. initiating a sentence are connected with following pot. moods, if the sentence is a compound one, as:

kémole nì éba, tell him that he shall come (i. e. to come).

Fémo mra nì oógbe na, be quick that thou get ready!

Nyéyaä nì nyeyáfloa tsei ke- ba! Go to (or and) cut wood (trees irreg. pl. of *tšo*, tree) (and) bring (them-)!

Nyekáyaä, koni nyeakáyaladšea, Don't go, that yon may not be lost! — A peculiar expression is: *Kakwe nì ofe!* See! do not do it! in which the original notion of *ka* (to venture, to try) seems still to be visible.

About the auxiliary *hã* is to be remarked that as a causative auxiliary (as to let, to cause etc. in Engl.) it can be connected with all the moods and tenses; see Vocab. and specimen of the language.

B. The infinitive form.

§ 41, 1. The forms mentioned in § 38—40 are the principal forms directly combined with the verb (compare about them table VII at the end of this section); particularities as e. g. plur. forms of verbs and which, auxiliary use of them, the form of their imperat. and infinitive, irregularities and defects must be referred to in the Vocabulary, as the limits of this Outline will not allow us to insert all here. But we have to speak a few words, before we consider interrogatory sentences, about that form of the verb called infinitive, which is neither strictly a mood nor a tense of it, but rather the impersonal

noun signifying the action as an abstract thing or being, and no longer as an action or movement. Its correlate is the personal noun formed of the verb, indicating the subject of it (*fēmō*, making, *fēlō*, maker). Its different forms we saw in Section 2. of the Part I. Its application is that of a noun and as such it may become the subject or object of an other verb and its own subject or object or both combined with it in the possessive combination, e. g. *Trema kanemō ñõõ mīna*, the counting of cauris is not agreeable to me. *Gbomei ayiwale taa Nyõnmō mlihīle nō* the hard (headed) ness of men does not surpass God's kindness. As a noun it may be connected with an adjective or any other apposition too. Some verbs require especially such objects, as: *le*, to know, to understand, *mile femō*, *kanemō* etc., *wo*, to undertake, *ewoo bā*, he did not undertake to come; verbs as: *ya*, *ba*, *ṭsu* (to send) etc. have infinitives combined with them as objects of purpose, a peculiar kind of resultive objects, and the latter verb has a personal passive object besides: *Eya kwémo* (different fr. *ēyakwe*), *ēba femō*, he is going to look, he is coming to do; *eṭsule ebii akwemō*, he sent him to look after his children but others are combined with verbs expressing their objects into double verbs, as: *nyē*, to be able; *ēnye efe*, he is able to do; *minyee maye*, I cannot eat; *milee yeli*, I do not know to eat (something unknown) etc. About the use of the infinitive absolute see § 43, 5. and § 47, 3. It is nearly the same as in Hebrew. Other forms of the infinitive did not occur to me in Gā; if it shall be negationed, it must be done by an appositive sentence, as: *Sùomō nì nyeke nyesumōō le* (Gā-speeches Nr. 1) the service you said you will not serve etc. *Heyeli nì mihee miyee*, my (un)belief (which I do not believe) or by the neg. auxil. verb „*ḍsee*,” § 33, 3. etc. Of tenses there is no peculiar infinitive (as f. i.

in Otyi) but of the perfect tense some adjectives and nouns are formed (comp. § 14).

C. Persons of the verb.

§ 42, 1. A few remarks are necessary about the use of the personal augment subjective and objective of the verb. The personal pronouns, „e“ excepted, refer to real persons, as there is a strong tendency in the african languages to distinguish persons and things, concrete and abstract things etc. s. Table VIII.; but the Gã-language has no peculiar form of the pronominal augments for things and still it shows the same tendency; it therefore seldom employs pronouns as: mi, o, le, wo, nye, ame, to represent things, except personified, and frequently drops the pers. pronoun altogether or puts a demonst. pronoun or a noun instead, if referring to a thing; e. g. do-it! cannot be translated: femole, but either femo! do (it, the thing known); or femo nõ, femo ene (see the pronouns § 34) femo no etc. Sometimes the sing. „e“ is used instead of „ame,“ if subj. and if referring to a plurality of things (comp. the sing. form of the verb for pl. neutral nouns and pronouns in Greek), sometimes the indefinite „a“ can be used instead, but if obj., generally the pronoun is left out altogether in such cases. The indefinite pronoun „a“ is used not only to express the passive voice, taking then the place of the (gram.) subject or having the logical subject for its object, as: ayimi, man fchlug mich, i. e. I was beaten etc., but also combined with intransitive verbs, to leave the person or persons acting undefined, as: abá, ventum est, man fam; people came; adšo, man tanzte etc.

2. If the nominal subject cannot immediately precede its verb, the pronominal subject is put instead, the same is done, if the subject stands as an absolute nominative,

as: Gbomei nì ba minö le, nye amete ekoñ, the people who came to me, yesterday they went away again. Neke gbomei ne, amehĩĩ, these men, they are not good.

3. The same is the case with the object, if it precedes the subject and stands absolutely, though it is frequently left out, as. Minyemi le, misumoo_{le} naakpa, my brother, I love him very much. Neke nibii ne mihee, these things I don't buy etc.

D. Interrogative sentence or question.

§ 43, 1. The place of the words and parts of sentences of questions do not differ from those of other sentences, nor has the verb a peculiar form for it, they are only distinguished by the interrogative voice, as in other languages and, if necessary, by interrogative formwords (as in the L. G. and H. lang.).

2. A simple interrogative sentence has always an interrog. formword. These are: a) The interrogative pronouns and numerals § 34, 35, 3. b) the interr. formwords: áni (adši? = is it?); ntō (perhaps Otyi negative = is it not so?): áso, then; etc. initiating the sentence, and: ló (= alō, lō, or); be, neg. of ye, to be, not; mo, then; moañ; term. ñ (see § 20.) etc. c) Some conjunctions standing instead of these particles, as: Bele, then; keke le, no le etc. Comp. § 50. 51 and Vocab.

a. Namo ba? Who came? Meni ofeo? What art thou doing? Ne gbomo dšile? What man is he? Mě gbomo dšile? Th. s. Te efe teñ? How did he manage? Enyie otao? How much (or many) dost thou want? Nēgbe oyaā? Whither dost thou go? Nēgbe eyo? Where is it? Te be nì dši? When is it? Te gbĩ nì oba? What day didst thou come? Trema enyie okane? How many cowries didst thou count? etc.

b. Ani nyesumoomi don? (Is it that) you no longer love me? Ani dsee nakai oké? Is it not so thou saidst? Nto mikéo? Did I not tell thee? Aša amèfe neke nii ne? And so they have done these things? — Amènu ló? Have they heard it or (not)? Osumomi, bé? Thou lovest me, is it not? Nyéba mo? You will come then? Nakai nibii le ofeo moan? Such things thou couldst do? Olelen? Dost thou know him?

c. Bele eban? Then he does not come? Keke le ófe? Then thou wilt do it? etc. — About the answers to questions under b and c it is to be remarked, that if they are put in the negative, the affirmative or positive answer affirms the negation, the neg. answer negatives it, as: Obaa ló? $\tilde{A}$ (mibaa)! Yes, (sc. I don't come); or: Dabi (miba)? No (sc. I am coming).

3. The questions under b and c moreover imply the questioning of the contrary too and this second question is indicated by the interrog. particle, e. g. Amènu lo (amenúko)? etc. wherefore in double interrogative sentences there is not always need of them or they take their place as what they are, sc. conjunctions etc, e. g. „Mitaä lo mitaa?“ Shall I mention (the tale or fable, see these) or (shall I) not (mention it)? Eeñ lo ebeñ? Is it true or not?

4. Indirect questions generally differ in Gã more from direct questions than in other languages; f. i. Egbo ló? Is he dead (or not)? Egbo lo egbóko dšī milee; I don't know whether he is dead or not (lit: He is dead or he is not dead is [what] I don't know. Eeba dšīō, eban dšīō milee; or: Eeba ō eban ō milee, Whether he will come or not I don't know. Only the questions under a, become regular relative sentences as in other languages: Mile moni ba, I know who came. Minaa heni ete, I did not see where he went. etc.

Quotations of questions are either indirectly or directly introduced, mostly in the latter way: Yabile moni ba enõ, go, ask him who came to him; or: Yabile ake: Namõ ba enõ? — Yabile ake: Emĩ ešéko lo? Go ask him whether he is not yet comforted?

5. Though the succession or order of the words of interrogatory sentences is the same as in others, still as also in these the word which has the accent is either put in advance or otherwise laid stress upon, this is done in interrogatory sentences with the word or part of them which is specially put in question, e. g. Namõ ba? Who came? Eba ló? Has he come? but: Bā eba ló? Has he really come? (Comp. § 47, 3. and the Hebrew infinitive absolute). Lediéntše eba ló? He himself came? Dsee dšũ odšu? ani tšõ õtšo? Didst thou not really steal? wilt thou indeed deny it? Aso dsee dāne ofeq nakai nii? Didst thou not always do such things? etc. etc.

E. Application of the subjective and objective combination of the verb.

§ 44. 1. Every verb has a subject, though in the imperat. mood it is not always expressed. But the subject is sometimes only grammatical, the logical subject is then either left unexpressed, or is a definition (attribute) of the grammatical subject, or it takes the place of the object. The verb „dši,“ to be has logically two subjects, wherefore in European languages one is called predicate, the verb copula; but in Gã it has a grammat. subject and object as any other verb, only the latter frequently changes place and form with the former or is left out (comp. § 30, 3.). See § 31.

2. Every verb can or may also have an object, but not every verb wants it. Those which can be without it

are intransitive, those which require it are transitive. To intransitive verbs the object is sometimes added by auxiliary verbs. The object may be the same with the subject and is then reflexive. Also the object may be only grammatical, the logical object being an attribute or definition of it or otherwise expressed. About the different objects see § 32. — If understood without expression the object may be left out also after trans. verbs.

3. There may be two and more subjects or objects combined with a verb: this is done by auxiliary verbs or by the different place of the objects or by simply adding one object to another, in case there can not be a misunderstanding, comp. § 31 and 32.

4. As far as the pronominal subjective or objective augments or combinations are concerned see § 38 — 40. § 21. § 34 etc.

a. Subjective combination of the verb.

§ 45, 1. The subject is mostly unexpressed in the imperat. mood pos. and neg. in the 2. prs. sing., as: Femo ene! Do (thou) this! Kafe nakai! Don't do so! A noun or pronoun in the vocative case which in the imperative mood takes the place of the subj. must either be implicitly added or may really precede the imperat. mood also in the sing. number; in the plu. number this must be done. But such a vocative may also stand as a simple exclamation or interjection and then a verb in the imperat. mood is implicitly added; as: „Mítše!“ (sc. kwemo mi etc.), my father! (sc. look at me! or someth. similar). Some nouns are only used for vocative purposes, as: ata! father! awo! mother! a few others, if without any other attribute, show the enit. augment a, as: awu, husband! añã; wife! anyemi, brother! because only in the vocative situation (i. e. spoken to) they can stand without a defining attribute; in

all other cases (i. e. spoken of) they require a possessive attribute, as in English.

2. If the logical is also the grammatical subject, nothing needs be said, but that it immediately precedes the verb either in the form of a noun or if this is already mentioned, in that of a pronoun, or it is combined with it in the form of a personal subj. augment. But if the logical and grammat. subject is different, the latter takes the place of the subject. The following cases are to be observed:

a. The verb expresses an action which its logical subject suffers, i. e. is the object of, but the active subject is not mentioned. For these cases we have in other languages the passive voice, which is wanting in Gā, this therefore is supplied by a grammat. subject, namely the indefinite 3 prs. pl. „a,“ they (man) and the logical subj. takes place and form of the grammat. object, as:

ayimi,	man	ſchlug	mich,	I	was	beaten.
ayio,	„	„	dich,	thou	wast	„
ayile,	„	„	ihn,	he (she)	was	„
ayiwo,	„	„	uns,	we	were	„
ayinye,	„	„	euch,	you	„	„
ayiamē,	„	„	ſie,	they	„	„
ayi gbekē,	„	„	ein Kind,	a child	was beaten	etc.

This form is of course especially applied with transitive verbs (which alone in other languages have a passive voice), but as the pronoun a is a real subject, it can also be applied with intransitive verbs, if the action is to be expressed without a definite subject, e. g. ába, man fam, ventum est; and moreover as every verb may have an object, the same form is used, if only the verb and its object are laid stress on and defined, abá mra, man fam ſchnell, people quickly came, āya n̄mēne or

nmene āya, heute geht man, to day people are going etc.
Comp. the obj. mei and nii. § 47, 3.

b. The notion of the verb is of a peculiar kind, it expresses an action without active subject the active subject of which is not or seldom mentioned, because implicitly understood, the logical subject is passive and therefore again the object e. g. fe, to want, efemi, I am wanted, efe šika, money is wanted; do, v. n. to be hot; v. tr. to love; impers. v. to grieve; to, v. n. to be full, satisfied; imprs. v. to tire; in these two latter cases the grieving or tiring subj. must not necessarily be mentioned, though it may be done, e. g.

edomi, it grieves me. etomi, it tires me, I am tired.

-o „ „ thee. etoo, etc.

-le „ „ him. etole.

-wo „ „ us. etrowo (pl. form).

-nye „ „ you. etronye.

-ame „ „ them. etroame.

In these cases the subj. is left out as understood of itself or is added in a subjective sentence, edomi, ake oboomi toi, it grieves me that thou didst not obey me; but it may also be added, as: gbenyīemo tomi, the journey tired me.

c. We see from these examples, that such impersonal verbs are somewhat different from those of Europ. languages; and just those impers. verbs are not exactly expressed impersonal, but generally have an inseparable subject without which the verb can either not be used at all, or its notion is quite different, they are either intransitive or trans., and in the latter case their object may be considered as the logical subj.

aa. Intrans. Nyonmo ne, God rains, i. e. it rains.

N. fa, G. sprinkles, it drizzles.

N. tūe, G. began, (sc. to rain).

N. ba, G. comes (sc. to rain).

N. ši, G. knocks, it thunders.

feī ye, lit. cold eats, it is cold (feī, n. cold ye, v. to eat, enjoy; to manage, to commit; to trouble, to know, gnaw etc.).

bb. Transit.

feī yemi, I feel cold, cold troubles me.

hōmō ye, to hunger; hōmō yemi, I am hungry, etc.

kumai ye, to thirst, be thirsty. etc. etc.

tšui ye, (the heart eats), to be troubled. mitsui yemi (see th. sequel), I am troubled.

d. The latter example leads us to the numerous class of verbs combined with a gram. subject, by which its notion is modified and which therefore notionally cannot be separated from it. We have seen their formation in § 39.

Their logical subject is expressed by an attribute or definition of the gram. subject, as: he wa, to be strong; mihe wa, I am strong; yi wa, to be cruel; hie wa, to be kind; na nō, to be dainty etc. s. § 29, 2.

§ 46. 1. The subject may be a noun or a pronoun or a sentence, it may be a singular or a plural, and there may be two or more subjects, of which again one may be active, the other more instrumental, but in every case it precedes its verb directly and if separated by other words, must be represented by the pronoun combined with the verb.

2. The subject generally alone expresses the number by its sing. or plural form (see § 48 and Table VIII.) but some verb also express it. But if a verb has a plurality of different subjects, they are connected by the auxiliary verb „ke,” so that only the first of them takes the form of a subj., the next that of an object of ke and therefore only the number of the first agrees with that

of the verb; by the same auxiliary instrumental subjects are added to the active subj. Comp. Mikele ta tšu mli, I with him sit in the room, but wotra tsu mli, we sit etc. Mike tšo yio okpoŋgo, I with a stick beat the horse. This latter case can be also expressed with „tšo“ taking the place of the instrumental object: Miyi okpoŋgo tšo. The same form verb which is used to connect two subjects is also used to express intr. verbs transitive, as: Ob-layo le ke gbekē le eka ši, the girl has laid the child down (lit. the girl with the child is lain down). Okele ta ši, set him down! (Ke has no imperat. mood, therefore the pronoun „o“ is used before it.) In these cases the second subject becomes the object not of ke only, but of the transitive verbal combination „ke-ta ši,“ „ke-kā ši, ke-ba, ke-ya, ke-hā etc.

3. If the subject is an (accessary) sentence, this sentence is treated as one word being geneally one of the formal nouns § 34, 2. with an adjective or appositive sentence and the article as a demonstrative pronoun at the end of it, which as the Greek article „το“ gives a unity to it, as: Moni dši wo-Nyoŋmo le bo nwei ke sikpoŋ, lit. He (the person) who is our God created heaven and earth. Noni miše gbeye le ba mino, what I feared came over me etc. etc. Comp. § 50.

b. Objective combination of the verb.

§ 47. 1. Intransitive verbs can either be used transitive by an auxiliary verb, or they are also used transitively without one or they may have an accessary object of time, place, manner, condition etc. just as transitive verbs, and we have therefore to consider both classes alike as soon as the former have any object; to the objects we count also the adjectives if predicatively used, as stated § 33, because they are treated so by the language,

as well as nouns containing a predicate. The regular place of the obj. and its attributes is after the verb.

2. As the subject, so also the object may be logical and grammatical or only grammatical, the logical object then forming an attribute of the grammatical. This latter is always the case with verbs combined with a grammatical object (Comp. § 29, 3. 4.), if they are transitive as; ta-he, to touch (the outside), ta-mli, to touch (the inside), to touch (the upside), to sit upon; ta se, to touch (the back), to sit behind; ta hīe, to sit before, ta nō or masei, to sit at the side, etc. Eta mihe, he touched me, etra amemli, he stirred them up; eta okpongo no, he sat on a horse; ametra mantše se, they sat behind the king; — mantše hīe, nō, masei, hewo, — before, besides, at the side of, around the king etc. Eyo nwei ke šikpon ke nšo ke nibii fē nì yo amemli le ke ledientše ewebii le nì dši esafo le titri le ano, he rules over heaven and earth and sea and all things that are therein, but especially over his people who are his church. etc. The noun „he“ is also used pronominally = self and the reflexive object expressed by it, as: Mita mihe, I touch myself; amegba amehē na, they troubled themselves: gbe-kē le ye ledientše ehe awui, the child hurt his own self; miba minon mihe ši, just myself I humble etc.

3. The object, the 3 prs. sing, of the personal pronominal augment excepted, has no peculiar place in the sentence. To the indefinite pron. subj. augment „a“ answer the formal nouns „mo,“ pl. mei and „nō,“ pl. nii or nibii as objects, which are often substituted if the obj. is not definitely expressed and yet can not be omitted; egbeo mo, (it kills one), it is mortal; a tēreo mei ke baā, people are carried hither; elee noko, he knows nothing; tšu nii, to work (things) etc.

A peculiar kind of objects needs especially to be mentioned, viz. if the verb used has its own infinitive for its object. As other objectively used infinitives it is to be considered as a resultive object, but as the Hebrew infinitive absolute to which it is nearly similar in use, it is employed especially for the purpose of giving emphasis to the verb and therefore it generally takes the first place in the sentence, is negationed instead of the verb and especially employed in questions in which the verb itself or the action indicated by it is to be questioned comp. § 43, 5. Bā eba, he is really come. Dšee bā eba, šī eye momo; he has not come, but he was already here. Bā eba ló? Is he really come? Ašo dšee malemo omaleo ne? Dost thou now not really tell a lie? Dabi, dšee malemo mimaleo; no, I do certainly not tell a lie. Lelen, sùomo mike misumòole doñ, it is true, (as for) service, I said, I serve him not any more etc.

4. As to the place of the objects, there is a certain order according to which they follow each other, if there are more than one connected with a verb. If the verb requires a personal (receptive) object besides a impersonal one and one of the objects is not joined to the verb by an auxiliary verb, the personal follows the verb immediately, the impersonal stands after the personal, the latter therefore, be it the only object or together with others, is, if expressed by an objective personal pronoun written together with the verb, as: Esumomi he loved me; ehāle nii, he gave him things; ekē enyemi šika, he gave his brother gold. The next place is taken by the impersonal passive, the instrumental and resultive object; the last place the objects of place, time and manner take, so that if there are two of these latter, that which has the most importance precedes the others, if all three are used,

the object of place is added at the end by an auxiliary. Such are in general always used if the construction of the sentence would become heavy and unintelligible; besides this if there are several objects, one of them, requiring more emphasis, then the others, and especially the object of time is frequently put before the subject of the verb, the object of instrumentality if joined by the aux. v. „ke“ takes the place betwixt subj. and verb as the object of „ke“ and is just treated as a second subject, comp. § 46, 2.

Comp. Esumoömi, he loves me. Amegbe gbomo, they killed a man. Efo etade, he washed his cloths. Ehale šika, he gave him gold. Etfale te, he cast a stone at him. Etšō numo agbene, he has become an old man now. Eba Akropoñ ñmene, he came to Akr. 'o day; Ñmene eba Akropoñ trukā, to day he came to Akropong unexpectedly. Nye ewomi nyōmō darei enyo ye mitšu le mli beni miye fane niyenii le se, yesterday he paid me a debt (of) two dollars (being) in (-side of) my room after the time I had taken dinner. etc. Comp. § 33, 2. About adjective objects see § 33, 3.

5. Every object may be expressed in a sentence; these objective sentences must be treated as one word, as is the case with the subjective sentences, and as such they take their respective places. More about them see in the sequel § 50.

II. Application of the definition of subjects and objects.

§ 48. 1. Before we however procede to show the application of compound sentences in particular we have

to speak of the application of forms, words and sentences defining the subject or object as to their class, number person, quality, quantity etc. Only the first two of these are expressed by a form, viz. the sing. and plur. form, all others by form and notional words and sentences, used as attributes of subj. or obj.; about the former see § 13, 3.; § 19, a. § 20. § 25; 26; 34; about the latter § 21; 29; 32; 33; 34; 35.

2. The relation of the number and class of nouns is the only one expressed by inflectional forms of nouns and adjectives. As far as it is expressed in the verb itself and in its pronominal subjective prefixes and objective suffixes we spoke about it in § 38—40. Here we have to speak about its application to the subject and object of the verb if standing separated from the verb and as it is the same in objects and subjects as well as definitions or attributes of these, if nouns, adjectives or pronouns, to nouns, adjectives and pronouns in general, being an inflectional definition of all. For convenience's sake we speak A, of the number of nouns, B, of adjectives and C, of pronouns: A, Nouns have as we have seen in Part I. Sect 2. (of formations) different forms to express the number, which partly indicate different classes of nouns. The African languages, at least those belonging to the family to which the Otyi, Gã etc. belong (but comp. also Krapf's Grammar of the Suaheli language), though they do not or seldom distinguish sexes and cases of nouns, they distinguish betwixt personal and impersonal, individual and collective, concrete and abstract etc. nouns and to this classification must be partly ascribed the difference of their forms of number, as these latter were very probable all and are partly still notional words combined with the simple stem or other forms of the nouns, to indicate sometimes the sing. and plur., mostly only the plur. number.

These forms of number are either regular or irregular, the former again either formal nouns or a simple augment.

A. Regular number of nouns:

aa. Formal nouns used to indicate it:

α) personal forms: sing. mo, pl. mei; sing. nu, nyo, pl. mei; sing. nu, nyo, pl. hĩ; sing. yo, pl. yei; sing. bi, pl. bii; sing. -o, pl. bii; sing. tše, pl. tšemei; sing. nye, pl. nyemei; pl. (withont sing. form) mei; tšemei, bii; comp. § 25. § 26.

The sing. mo (person) pl. mei is used to indicate persons without any other distinction, mei sometimes alone to indicate the pl.:

mo, pl. mei, person.	(mei, persons, people).
Nyonmo, withont pl. God.	tše, pl. tšemei; father.
gbomo, pl. mei, man.	nye, pl. nyemei; mother.
lumo, pl. mei, governor.	nyemi, pl. nyemimei; Ge- schwister.

semo, pl. mei, successor,	wu, pl. wumei; husband.
steward.	

kramo, pl. mei, soothsayer.	ñã, pl. ñãmei; wife.
tšutšumo, pl. mei, the first person.	Mensamei, pl.; Mensa and his people etc.

kleñkleñmo, pl. mei, the first person.

nagbemo, pl. mei, the last person. etc. etc.

The masc. sing. -nyo, femin. yo, com. pl. mei, is used as a gentile or a similar termination; and if the sex is especially to be expressed in the pl. also, with the pl. -hĩ and -yei; as:

Gãnyo, a Gãman pl. c. Gamei, Gãpeople; pl. m. Gãhĩ;
Gãmen.

Gãyo, a Gãwoman pl. c. Gamei, Gãpeople; pl. f. Gayei;
Gãwomen.

nanyo or nannyo, n. c. pl. nanemei; friend.

blofōnyo, n. masc. blofōmei, pl. c.; a European, Europeans.
(but ablā from the Ot. abrowa, pl. ablai, European woman.)

The terminations -nyo, pl. hī; -yo, pl. yei indicate number and sex, as:

oblanyo, pl. oblahī, a young man.

oblayo, pl. oblayei, a young woman.

The nouns nū, pl. hī, man, male, and yō, pl. yei, woman, female, are combined with a lot of pers. nouns, to indicate sex and number, whilst other pl. forms are used if the sex is not to be expressed; as:

nyemi, brother or sister (Germ. Geschwister) pl. c. nyemimei.

nyeminu, pl. hī, brother.

nyemiyō, pl. -yei, sister.

bi, pl. bii, child; offspring.

binū, pl. -hī; son, male child.

biyō, pl. -yei; daughter, female child.

gbekē, child, little one; pl. gbekēbii.

gbekēnū, pl. -hī, -bihī, male children.

gbekēyō, pl. -yei, -biyei, female children.

The same nouns are also used of animals, if sex and relation is to be distinguished.

The uoun bi, pl. bii weakened into mi, mii is used as a filial termination in the widest sense, as a termination indicating offspring, fruit etc. and lastly as a mere diminutive termination, as:

bi, pl. bii, child, offspring.

nabi, pl. -bii, grandchild.

tšebi, pl. bii, fatherchild (Stiefgeschwister).

tobi, pl. -bii, lamb kid.

wobi, pl. bii, honey-child, bee.

tebi, pl. bii, stone-child (Steinchen, Steinlein) new tooth.

nulami, pl. mii, star.

agbami, mii fig.

énmomi, -mii a fruit used for soup) see unter β .

The diminutive termination -o, pl. bii is used, to indicate this relation of persons, as well as of things (see β), as: seo, pl. sebii successor (with respect to age, rank); abifao, pl -bii; fufoo, pl. -bii, young, suckling child etc.

The plur. term. bii alone is used to form pers. plur. nouns, indicating the home, occupation and similar relations of dependence of these persons: mañbii, pl. n. citizens; webii, domestics; kusebii, country people; asafobii, people belonging to a company (military expression), ta mli bii, people of the army; Akropoñbii, people of Akropong; ñmenebii, people of to day; blemabii, people of old. Comp. β .

The plur. tšemei, fathers (and perhaps here and there to indicate the sex: nyemei, mothers) is used in a similar way, (comp. for bi, the Hebr. בן and בת for tše, בעל), without its singular, to indicate citizenship etc. as: Osu-tšemei, Akropoñtšemei etc. people of Osu, Akropong etc.

All words combined with tše, nye etc. take of course also their plural form.

β) Impersonal forms: -bi and -o, pl. -bii; mi, mii; nõ, pl. nii.

The diminutive terminations -bi and -o, pl. bii; mi, mii; are also used to indicate this relation of things as well as of persons; and therefore the pl. forms -bii and -mii are used also of things as collective terminations: as:

wobi, pl. -bii; honey-child, bee.

tebi pl. -bii, lit. stone-child (Steinchen, Steinlein) new tooth (in the language of children).

ñulami, -mii, star.

agbami, -mii, fig.

pempeo, pl. pempebii; (s. adj. pl. forms B), little, grain,
little ball, globule.

kukuo, pl. -bii; piece (Stückchen).

tšatšubii, a kind of ants.

balabii, a kind of locusts.

yibii (head-children), fruit (of trees).

nō, thing, pl. nibii, things, little things.

Nō, pl. nii; thing, is the impersonal correlate to the
personal mo, pl. mei, and indicates thing:

tšutšunō, pl. tšutšunii, the first (thing).

nagbenō, pl. -nii, the last (thing).

nanō, pl. -nii, implement. etc. etc.

bb. Plur. termination -i.

But by far the most common reg. pl. form is the termination *i* with the modification it requires of the preceding terminational sound of the sing. form. It is applied to all classes of nouns, adjectives (and numerals), there being no peculiar sing. form corresponding to it. It might be called the now plur. form, being a mere form without signification of itself. A few collective nouns have it, but others not, having either no peculiar form at all or the Otyi collective form (init. lig. augm.) or taking even plural forms.

Comp. Gbo, pl. gboi, stranger, kaselo, pl. -i, disciple; niitšulo, -i, labourer; tšu, pl. tšui, house, room; gbe, -i, pot; wo, -i; fowl; to, -i, sheep or goat etc.

Tšulo, pl. tšūdši, servant; won, pl. wodši, fetish; nyōn, nyōdši, slave; — wolo, pl. wodši, skin, paper, book; fla, fadši, boil; lele, ledši, vessel etc. S. § 19

Tšui (rooms?), heart; toi; ear; koi. hoe; sunmui or sumui, lead; aboboi, groundbeans; akwēi, the same if cooked; lai, fuel; mudši, dirt; — a dual form: hādši, twins

(comp. ñku, sheebutter, ñma, food; nta, net, any thing double; etc.).

Dăi, (different) wines; nui (dif.) waters, šikai (dif. pieces of) gold; lài (dif.) blood etc.

The simple pl. form *i* distinguishes the impers. abstract termination *mō*, *mo*, *mō* (inf. forms) from the pers. term. *mo*, as: *wiemō*, pl. *wiemoi*, speaking; word; *femō*, -*i*, act; and *lumo*, pl. -*mei*, governor.

B. Irregular pl. forms of nouns.

Tšo, tree, pl. *tšei*; nō, thing, pl. *nii* and *nibii*; nu, man, pl. *hī* (see the reg. Adñ. pl. form-*hī*) and *hīmei*; yō, woman, pl. *yei*; nyōñ, night, pl. *nyōnyōñ*? (perh. rather nightly). The sing. term. *nyo* has sometimes only the pl. term. *i*, as: *wolenyo*, fisher, pl. *wolei*, *asrafonyo*, soldier, pl. *asrafoi* etc.

Many nouns have naturally no pl. form, because they are collective; of others having none the cause is not so plain, these are: *hīe*, face; *we*, house, dwelling place (comp. *šīa* and *tšu*) *be*, time; *he*, place; *bō* manner etc. *we*, *he*, *bō*, *šīa* and some others have also no formal noun, indicating locality connected with them, e. g. *ameyaä amewe le*, they go to their house(s) (Comp. *Ameyaä tšu mli*, they go into the room), *miya šīa*, I go home, *ebe heko*, he is in no place, nowhere, because they themselves serve as such and this may also be the reason of their having no plural. — Comp. Table VIII.

C. Number of adjectives.

a. The adjectives generally have the pl. form *i* without a peculiar sing. form, but with the same modification effected by the *i*; as: *Ekpakpa*, pl. -*i*, good; *efōñ*, pl. *efō-*

dši bad; eyeñ, pl. eyedši, white; ediñ, pl. edidši, black; momoi and irreg. memedši, old; wulu, pl. wudši, great, large etc.; kronkron, pl. kronkroĩ, clear; kroñ, pl. kroĩ, simple, pure etc.

b. Those which have the sing. diminutive term. „o,“ have the pl. -bii, as the nouns of this kind: bibio, pl. bibii (=bibibii), small, little; pepeo, -bii, small and round; kukuo, -bii, short etc. but fefeo, beautiful has fefeoĩ, except applied to a diminutive noun.

c. The form of the adjectives formed by a reduplication of the plur. form of nouns (§ 22, 2. e.) excludes notionally and formally a farther pl. formation.

d. Numerals take the pl. form just as adjectives, as: ekomei, some (fr. ekome, one), nyonmai, tens; ohai, hundreds; akpei, thousands; but by: enyo, two — nehũ, nine reduplication is applied to indicate their only possible plurality, as: enyo enyo, two and two, by twos.

D. Number of pronouns.

a. Formal or radical pronouns express the difference of number by entirely different forms of the words, as: mi, I, wo, we etc. but

b. Notional pronouns or nouns used as formwords take the same pl. form they have as nouns with some little irregularities, or none at all, comp. § 34 and Table V and VIII.

3. a. The pl. form of compound nouns and pronouns is generally applied to both components and if the qualifying component is a preponed plural, the fundamental component has the indefinite possessive pronomial augment „a“ besides; as:

niiatše (pl. of nõtše, possessor of a thing) possessor of things, rich man; mantsemei abii, children of kings (kings'

children) princes; mantšemei, kings (pl. of mantše); but if the difference of their town or country is to be expressed: mādši atšemei; gbekēnu, a male child, gbekebii hī or gbekēbihī, male children; tšeiayibii, fruit of trees, etc. mokpakpa, a good man, pl. meikpakpai etc.

b. The pl. of the verb, if it has a plur. form, sometimes corresponds with the pl. of the subject, sometimes with that of the object, sometimes with both, comp. § 38—40 and the Vocab., also Table VII.

d. In a few cases the sing. pronom. augment „e“ of the verb corresponds with a plur. imprs. noun (comp. § 42, 1.) because the plur. pronom. augm. „ame“ has a personal character, in most cases this is not noticed, or the collision entirely avoided.

§ 49. 1. If the subject or object of a verb is a personal pronoun combined with the verb, not only the number and class but also the person is defined by it, but if a noun or pronoun stand separately the person must be distinguished. This is generally only necessary with subjects and objects in the first and second person, most separately expressed subj. and obj. being the third person; but if the first and second person is not clearly defined with the personal pronoun connected with the verb, a noun connected with the independent form of the pronoun must be used, as: Mi, Anañ, ba, I Anañ came. Bo, Kwate, yile, thou Kwate didst beat him. Edše mi, numo, he scolded me an old man. Edšie bo, wolenyo le, ló? Did he save thee the fisherman? etc.

2. But with this kind of personal distinction we have already entered the province of attributive distinction or definition in general. This distinction is made by nouns, adjectives, adverbs, numerals and pronouns as well as sentences expressing such, combined with the subject or object as shown in § 23—35; in one and the same sen-

tence several of these attributes may be used, and as the subject as well as the object may also be expressed by sentences, every part. of a simple as well as a compound sentence, as far as it centres in one verb has been treated; only about the combination of these sentences and the use of the conjunctions, by which they are connected, and about the connection of independent sentences, having each an own central verb and the conjunction used for this purpose, we have to add some remarks.

III. Application of compound sentences and conjunctions in particular.

1. Compound sentences centring in one verb.

§ 50. In compound sentences either the subject or the object of the central verb or an attribute of the subject or object is expressed with a sentence instead of a word; wherefore these sentences are treated by the language respecting their place and the formwords defining them as one word.

a. Subjective sentences are either those in which the subject is expressed with a sentence preceding the verb to which they contain the subject, or such as express a grammat. subject and follow the object being joined to the principal sentence by the conjunction „ake,“ that; as: Moni dši wə Nyoñmo le bə nwei ke šikpoñ. Pr. 28: „Moni taoomi nakai le, emī eše ehe.“ Pr. 135. Pr. 149: „Noni bako dā le, eye nšo se.“ Meini sumoo Nyoñmo le sumoo amenanemei hū. Niini nōō mina eba mino. All sentences of this kind may be also considered as adjective sentences, because the words

„móni, meini, noni, niini, heni, beni, boni“ can be resolved into a formal noun (mo, nõ, be, he, bo) and the relative nì (Comp. § 34). The second subj. sentence in Pr. 28 contains only the logical subj., mi being the gramm. one. — An other kind of such sentences are those having a conditional sentence as subj. as: Ke moko sumomi le eboomi toi, if any body love me he obeys me = Moni sumoomi le boomi toi. Osumoomi dšikule oboomi toi, if thou would love me, thou wouldst obey me. Comp. Joh. 8, 19. etc.

The other kinds of subj. sentences express only a preceding gram. subj. of an impersonal verb, as: Edomi ake ofe ene, it grieves mi, that thou didst so = ofemo ne domi, this thy doing grieves me. Efe šika, ake akpõle, money is wanting to redeem him.

b. Objective sentences are similarly construed, but, as the obj. itself, far more multifarious. They are joined to the principal sentence either by relative substant. or adverbial pronouns containing the corresponding noun or demonstr. pronoun also, or by various conjunctions or without any; as: Milee moni ba, I don't know who came. Mafe noni misumoo, I shall do what I like.

„Moko yaa heni aagbele,“ nobody goes to (a place) where they will kill him. Milee beni mibagbo, I don't know when I shall die. Tšõmõmi boni mafe, Show me how to act. Kemomi dāni minu ye mokroko na, tell me before I hear it from another. Womi gbe koni maya, dismiss me that I may go. Hāmi noko nì maye, give mi something to eat, or shorter: Hāmi noko maye. „Hāmi nũ manũ,“ give me water I will drink i. e. to drink.

Minu ake otšemi, I heard that thou calledst me. Ele ake eben, he knows that it is not true. Ebile ake: „Te oyo teñ?“ He asked him (saying): How

art thou? Ekpami fai, ake mihãle gbe. He begged me to give him leave. Kwemo ake eye dšei ló! Look whether he is there or (not)! Amebu wofẽ tsem ake bului dšiwó, they consider us altogether that we are fools = as fools. Efe ehe tamó nyontšó dientše, he bears himself (is) like the master himself. „Oke wohe ešai le afawó tamó boni wóke -faã meini feó efon šiwó le!“ Lit. Take our sins forgive us like as we take (and) forgive them who do evil (and) offend us. = forgive us our trespasses as we forgive etc. Eba mli take (= tamó ake) boni mike; it came to pass as I said. Blofõmei leó nii fe meididši, Europeans know (things) more than black people = Blofõmei aniile fe meididši anô, the knowledge of Europeans surpasses that of black people. Mísumó ene fe ake noni obámale, I like this better than if thou wouldst tell a lie. — Eba miñõ, edšake esumoomi, he came to me because he loves me. Eke akeši elee neke sane ne. He said that he does not know this matter, Dše na hewó le eše gbeye, it was night therefore he was afraid. (Comp. Connection of independent sentences.)

Very frequently the objective sentence precedes its principal being in this represented by a pronoun or not; if the obj. sentence contains a conditional object of manner or of causality, it is generally put in advance. The pronouns and conjunctions connecting both sentences remain the same. Conditional conjunctions are: ke, kedši (neg. kedšee, comp. § 35, 4.), dši, dšikule, kule etc. „Ke dše na le gbomei fẽ dió,“ Pro. 11. If it is night all men are black. Comp. Pro. 12. 14. 16. 17. 23. 24. 33. Prv. 36. 52. 57 etc. (Ke and kedši are mostly construed with the aorist tense, never with the imperfect. Eba dši milee, I don't know whether he

came. Ebaä dšikule mīsumo. Would he come I would like it. Joh. 11, 21. 32.: „Owura, ona oye bie dšikule mi nyemi le nañ agbo!“ „Lord, if thou hadst been here, my brother had not died.“

Comp. Pr. 45. 90 etc. Moni sumoo bēi le, akele abē, he who loves quarrel, with him people will quarrel. Noni ñō ona le, no non oke afite ohe, what is pleasure to thee, even by that thou wilt ruin thyself. Beni eba le, mite momo, when he came, I had already gone. „Henī gwanten sumoo le dsei enōo eyen etaä,“ where the sheep loves it there it puts its white (spots) Prv. Boni otšuo onii le nakai awooo nyōmō, as thou workest, so thou shalt be paid etc.

c. Attributive sentences are those by which a subject or object is defined or distinguished, standing instead of a possessive preposed component or a adjective or appositive postponed component (§ 30). They follow the word or sentence they define as adjective sentences being joined to them by the adj. relative pronoun „nì“ „who, which;“ or they precede it as substantive sentences, initiating with the substant. and adverbial relat. pronouns: moni, noni; beni, henī, boni; as: Pr. 13.: Nu nì ake bagbe la le, ataoole kronkron, water by which fire is to be quenched people do not want clear. Pr. 20. 21. 96. 97.

Moni dši mantše le bi ba, the son of him who is the king came. „Moni hōmō ye le ni egbo le, abii edeka ši,“ after the box of him who died by hunger people do not ask. Pr. „Hīenmalō be nì afeō ebii ahe,“ when (left out) the leopard is absent; than they play with his young ones. — Only with the absent leopard's young ones people play.

2. Compound sentences centring in different verbs (Co-ordinate sentences).

The relation betwixt such sentences is expressed as copulative, adversative and causative by the respective three kinds of conjunctions, or if the relation is manifest by itself, the sentences may be joined without conjunction at all.

a. The most general copulative conjunction is „ni,“ „and“ (to be distinguished from „nì,“ who, what rel. pron. and conj.); it joins the sentences simply to each other, *mīya ni ōba*, I am going and thou art coming etc. A peculiar use is made of it, though seldom, in sentences like: „*Awoō ni alaa*,“ lit.: people do not sleep and not dream = without sleep no dream; but this use is more proverbial; in common language people would say: *Kedši awoō, alaa*.

The disjunctive conjunction „*alo, lo*,“ or;“ is used also just as in English: *Obaä lo obaa?* Dost thou come or not? *Ewoö alo etšuo nii*, he sleeps or he is busy. The conjunctions *ekole -alo* = either -or. *Ekole eeba alo mīya nì mi miyasrale*, either he will come or I will go to visit him. About questions see § 43.

The verbal conjunction „*dši, dšio, -o*“ is used like the Engl. „whether“ and „*dšio -, -o; dšio, -o* = whether -or. *Wodio dšio woyeo dšio wofě tsem gbomei dšiwō*, whether we are black or white, we all are men. *Ebaä dši milee*, I don't know whether he comes.

The verbal conjunction „*asa, asañ*“ (see the auxil. v. *sa*) is used like the Engl. „also“ „if“ referring to whole sentences, single words or parts of a sentence have only added the adv. „*hū*“ which expresses the same: *Gbogbo-tfalō dšimi, ni asañ (or ni misa) mifoö minyontšo nii ahe*,

I am a mason, and I also wash my masters cloth. (But: mihũ mifoö minyontšo nii ahe = I also wash etc. I too wash etc.

b. The particular adversative conjunction is „ši,“ „hut“ (very probable originally the same as „ni“ and by old people still used so, both deriving from the verb dši). Prov. 31. Bo le oke ona nanyo kpakpa, ši olee noni ekeo ye ose, thou sayest thou gotst a good friend, hut doest not know what he says behind thy back. Prv. As an adversative conjunction generally requires a corresponding conceding conjunction or particle (comp. the greek $\mu\epsilon\nu$ - $\delta\epsilon$) sometimes „moñ.“ (it is true), $\gamma\omega\rho$ $\mu\epsilon\nu$, is put, but generally only an other emphasis is given to that part which is to be contradicted (see above: Bo le oke, ši ..., thou sayest ..., but etc.). If the first sentence is to be entirely revoked also this emphasis is not necessary: Comp. Misumole moñ, ši misumoö eniitšumo ne, him I do love, but I don't love this his business; and Prv. 35. Moko fee hatšo šiši, ši nokotšo šiši afeo, nobody plays under a thornbush, but under the nokotree (a fruit tree) people play.

c. The principal causative conjunctions are: hewo, nohewo (always followed by „le“ or „ni“) hence, therefore; edšake (= edše or edši ake), etflake (= etšö ake). efäake, because, for; sometimes „ši“ alone is also used for the latter or connected with edšake etc. as: Ehe miye hewo le ebañ, he is sick, therefore he does not come. Edšu noko, nohewo le awole tšun, he stole something, therefore he was put in prison. Enyēñ eba, edšake ehe miye, he cannot come, because (or for) he is sick. Etšu ebi keba; ši ledientše enaa dekā, he sent his son (hither), for he himself has no time. Efee, edšake ši akekole dšogbañ, he did not do it, for it has not been welltold to him, etc.

Sometimes several of these conjunctions are used and sentences connected by them may be considered as having only one central verb, the conjunctions (see § 35, 4.) being often still used as auxiliary verbs.

How two or more sentences are connected into one by auxiliary verbs, especially „ke,“ and how two verbs are connected without conjunction at all we have seen § 28. 31. 44 ff.

The forms of the

I. Indicative

Positive voice.

Aorist

Simple form.	Plural form.	Frequentative.	Compound form.
(ke, to say). N. ke, N. said. miké, I said. etc. oké. eke. woke. nyeke. ameke. aké. N. ke gbomo. mikéo, I told thee etc. okémi. ekele. wokeo. nyekewo. amekenye. akeame. akeame noko.	(kũ, to break). N. kũmo nii. mikũmo nii. okũmo nii. ekũmo nii. wokũmo nii. nyekũmo nii. amekũmo nii. akũmo nii. (ta, to sit). (mita ši ota ši eta ši). wotra ši. nyetra ši. ametra ši. atra ši. (gbo, to die). amegboi etc.	(wie to speak). N. wiewie. miwiewie. owiewie. amewiewie etc. (kũ, to break). mikũkũ uoko. mikũmokũmo nii. akũmokũmo nii. (ta, to touch). mitata n.k. he. mitratra nii ahe. ametratra nii ahe. (ta ši, to sit down). etata ši. ametratra ši. (dšo, to dan- ce). amedšodšoi etc.	(fe, to make). N. bafé. mibafé. obafé. ebafé. wobafé. nyebafé. amebafé. abafé. N. yafé. miyafé. oyafé etc, ameyatra ši. ameyakũmo nii. ameyagboi. ameyaféfe. ameyatratra ši. amebadšodšói etc.

Imperfect

N. kéo, N. says or said. mikéo. okéo. etc.	N. kũmoó nii. mitraä amehe etc. ametraä ši.	N. wiewieo. mikũkũo. amekũmokũ- moö.	N. baféo. N. yaféo. miyaféo.
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Table VII.

verb § 37—40.

mood § 38.

Negative voice.

tense.

Simple form.	Plural.	Frequentative.	Compound form.
(fe, to make). N. efee, N. did not do. miffee. efee etc. (ba, to come). N. ebaa. N. baa. mibaa etc. (tfa., to strike). N. tfaale nō. mitfaao nō etc. ametfaa o nō. atfaale no etc. (sumo, to love). N. sumoo na- kai. (tao, to seek). mitaoole etc.	(tfia, obj. pl. of tfa, to strike). N. tfiaale tei. mitfiaa ame nii etc. wotraa ši. nyetraa ši. ametraa ši. atraa ši. (and ataa ši.) wogboii. nyegboii etc. mikūmoo nii. okūmoo nii. amekumoonii. (ko, obj. pl. kolo to take). mikoloo nii.	(fū, to swell). mifufuu. ofufuu. efufuu. wofufuui. nyefufuui. amefufuui. afufuui, atratraa ši. akūmokūmoo. amegbogboii. etc. mikolokoloo nii. wokolokoloo nii etc. ameboboo re- dupl. sec. roots. amesusuu re- dupl. sec. roots.	N. bakee. miyakee. ameyafee e'c. nyebawiewiee ameyakpleke- kplekee etc. amebatratraa ši. ameyakumo- kumoo etc. ameyakoloo. wobakoloko- loo. ameyaboboo. nyebasusuu. etc.

tense.

The same as the aorist tense.

1. Indicative

Positive voice.

Imperfect

Simple form.	Plural form.	Frequentative.	Compound form.
akéomi. akéoo. akéole etc. amebää. amehää. amekóö.	amegbóio. etc.	ametraträä ši. amedšodšóio. etc.	oyaféo. etc.

Present

N. mĩnke N. is saying. N. mĩke N. is saying. N. nke N. is saying. mĩnke, mĩke. òke. ēke. wònke. nyeñke, amenke āke.	N. ntra amehe. amenkũmo. (bu ši, to lie down). amembumo ši. etc.	N. ñwiewie. N. ntratra amehe. amembibi ši. amenyeye nii. etc.	N. mbafe. N. ñyafe. ōbafē. ēyake. ābadšodšoi. etc.
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Perfect

N. èke, N. has said. mĩke. òke. èke. wòke. nyèke. amèke. àke. àkemi.	N. èkũmo nii. mĩkumo etc. mĩtra amehe etc. amègboi Gbomei ègboi etc.	N. ètratra amehe. amèkumoku- mo nii etc. amedšodšoi. Yei le édšo- dšoi étc.	N. óbake. N. èyake. mĩyake, etc. mĩbake, etc.
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Table VII.

mood § 38.

Negative voice.

tense.

Simple form.	Plural.	Frequentative.	Compound form.
The same as the aorist tense.			
tense.			
N. efeñ, s. fut. tense.	The	same as in	the aorist
or N. efee, s. aor. tense.	or	future	tense.
tense.			
N. ekéko, N. bas not said.	N. ekumóko nii.	N. etratráko amehe.	N. ebakéko.
mikéko.	N. etráko	amekumoku- moko.	N. eyakéko.
okéko.	ameke.	etc.	etc.
ekéko.	ametráko ši.		
wokéko.	amegboiko		
nyekéko.	etc.		
amekéko.			
akékomi.			
etc.			

1. Indicative

Positive voice.

Future

Simple form.	Plural form.	Frequentative.	Compound form.
N. wāke or āke. N. will say. make. ooke. eeke. wooke. nyeake. ameake, amā- ke. aake.	N. ākūmo nii. etc. Gbomei āgboi. etc. ameātra ši. etc.	N. ātratra amehe. mawiewie. oowiewie. Yei le adšo- dšoi etc.	N. abake. N. ayake. mayake. ooyake. eeyake. aayake. etc.

2. Potential

Aorist

N. ake, N. shall or must say. míke. óke. éke. móke, wókea. nyéke, nyé- kea. améke, amé- kea. áke, ákea.	N. ákumo. míkumo etc. amétra ši. amétraä ši. amégboi. amégboia etc.	N. átratra a- mehe. N. áwiewie. míwiewie. etc. Yei le ádšo- dšoi. Yei le adšo- dšoia.	N. ábake. N. áyake. míbake. óbake. ébake. wóbake. wóbakea. etc.
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Present

ñke, amemke? | See § 39. | at the end.

mood. § 38.

Negative voice.

tense.

Simple form.	Plural form.	Frequentative.	Compound form.
N. ekén. mikén. okén. ekén. etc.	N. ekumón. mikumón. ametrán ši. amegboin. etc.	N. etratrañ amehe. amewiewien. amedšodšoin. etc.	N. ebakén. N. eyafen. mibawien. oyakumón nii. etc.

mood. § 39.

tense.

N. akáke. mikáke. okáke. ekáke. wokáke, wo- kákea. etc.	N. akákumo nii. mikákumo nii. mikákoło nii. amekátra ši. amekátraä ši. amekágboia. etc.	N. akátratra amehe. mikákükü. amekákumo- kumo nii. amekákumo- kumoa nii. etc.	N. akábake. N. akáyake. mikáyake. wokáyake. wokáyakea. akáyakea. etc.
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tense.

Table VII.

2. Polential

Positive voice.

Future

Simple form.	Plural form.	Frequentative.	Compound form.
N. āke. make. ooke. eeke. wooke, woo- kea. etc.	N. ākumo. ameatra ši. ameatraā ši.	N. āwiewie. etc.	N. ābake. „ āyake. etc.
ba! come! nyébaā! come (you)!	kólomo! nyékoloa!	susumo! titimo!	báfe! yákwe!
fémō, do (it)!	nyétraā ši!	nyedšodšoia!	nyebákea!
nyéfea, do (you it)!	nyekúmoa!	etc.	nyeyáfōa!

3. Imperative

Infinitive forms.

Root.			
fe, fēmō, doing.	kólomo.	súsumo.	is wanting.
ba, bā, coming.	šítramo.	títimo.	
dša, dšā, divid- ing.	kúomo. etc.	wiewíemo. etc.	
„ sale, fitting.			
„ samo, pre- paring.			
ye, yeli, eating			

mood. § 39.

Negative voice.

tense.

Simple form.	Plural form.	Frequentative.	Compound form.
N. ākake. makake? ameakake. ameakakea. etc.	N. ākakumo nii. makakumo nii? etc.	makawiewie?	makayake?
mood. kába! don't come! nyekábaä! káfe! nyekáfea!	kákolo! nyekákoloa! nyekátraä ši! etc.	kawiewie! nyekawiewiea! etc.	kabafe! nyekabafea! etc.

Personal form.

Root.

fe, felo, maker.

ye, yelo, yelilo, eater.

kū, kūlo, breaker.

ta, sing. form talo, sitter.

plur. form tralo, sitter.

wiewielo, murmurer.

Remark to Table VII. Some of these forms of the verb, especially plural, frequentative and compound forms and forms of the potential have not yet occurred to me and are only indicated according to the analogy of the others, as naturally of so many forms some very seldom are used.

Table VIII.

Classes and number of nouns. § 48.

Concrete personal nouns.

Singular.	Plural.	Gender.
mo; man, person	mei, people	common.
semo, successor	semei	"
lumo, governor	lumei	"
tše, father	tšemei	m.
nye, mother	nyemei	f.
ata, father!	atamei!	m.
awo, mother!	awomei!	f.
(a)nyemi, Geschwister!	nyemime!	com.
(a)wu, husband!	awumei!	m.
(a)nã, wife!	añamei!	f.
nū, man	hĩ, hĩmei	m.
yō, woman	yei (yeime?)	f.
ni, grandfather	nime!	m.
na, grandmother	namei	f.
Gānyo, Gāman	Gāmei	c.
Blofonyo, European	Blofomei	c.
nanyo, friend	nanemei	c.
šiéntše, friend	šiéntšemei	m.
šienye, friend	šienyemei	f.
niiatše, rich person	niiatšemei	c.
helatše, sick	helatšemei	c.
Mensa, n. pr.	Mensamei	c.
nyeminu, brother	nyemihĩ	m.
nyemiyo, sister	nyemiyei	f.
bi, child (son or daughter)	bii	c.
binu, son	bihĩ	m.
biyo, daughter	biyei	f.
gbekē, child	gbekēbii	c.
gbekēnu, male child	gbekēbihĩ	m.
gbekēyo, female child	gbekēbiyei	f.
oblanyo, youth	oblahĩ	m.
oblayo, maid	oblayei	f.
wolenyo, fisherman	wolei	c.
asrafonyo, soldier	asrafoi	m.

Table VIII.

Classes and number of nouns. § 48.

Concrete personal nouns.

Singular.	Plural.	Gender.
okulafo, widowed person	okulafoi	common.
okulafonu, widower	okulafohi	m.
okulafoyo, widow	okulafoyei	f.
ohiafo, poor person	ohiafoi	c.
odasefo, witness	odasefoi	c.
adšināfo, counsellor	adšināfoi	c.
gbo, stranger	gboi	c.
tšūlo, servant	tšūdši	c.
nyōñ, slave	nyōdši	c.
odehe, free person	odehei	c.
etc.	etc.	

Concrete personal collective nouns.

	Osutšemei, Osu-people	c.
	kusetšemei, country-people	c.
	mañbii, citizens	c.
	Akroponñbii, citizens of Akropon	c.
asafo, company	asafoi	c.
akutšo, tribe	akutšei	c.
māñ, nation	mādši	c.
ta, army	tai	c.
weku, family	wekui, wekumei	c.
	webii, domestics	c.
(tabilō, a warrior)	tabii, tabiloi, people of the army	c.

Personal diminutive nouns.

bi, child, young one	bii	c.
abifáo, little child	abifábii	c.
fufōo, suckling	fufōbii	c.
gbekē, child, little one	gbekēbii	c.

Table VIII.

Classes and number of nouns. § 48.

Personal diminutive nouns.

Singular.	Plural.	Gender.
seo, successor, younger member of one brotherhood	sebii	common.
nabi, grandchild	nabii	c.
tšebi, father-child	tšebii	c.
nyebi, mother-child	nyebii	c.

Personal abstract nouns formed of verbs, nouns and adjectives by the personal termination „lo“.

felō, maker	feloi	c.
niilšulo, labourer	niitšuloi	c.
gbogbotfalo, mason	pl. i	c.
folo, parent	„ i	c.
yo folo, midwife	„ i	f.
siselo, beggar	„ i	c.
dšalo, a righteous person	„ i (s. dša, v.)	c.
„ a worshipper	„ i	c.
„ a divider	„ i	c.
ekālo, a brave man	„ i (s. èkā, n.)	c.
amalelo, a liar	„ i	c.
ešafēlo, a sinner	„ i	c.
ñālo, an artificer	„ i	c.
niilelo, a wise person	„ i	c.
gbobalo, a child born after one who died	„ i	c.

Impersonal concrete individual nouns.

nō, thing, vessel etc.	nii	c.
ñānō, implements	ñānii	c.
ñmānō, vessel for food	ñmānii	c.
fufonō, „ for milk etc.	fufonii	c.

Table VIII.

Table VIII.

Classes and number of nouns. §. 48.

Impersonal concrete individual nouns.

Singular.	Plural.	Gender.
adeka, box	pl. -i	common.
abo, fruit-field	„ -i	c.
asa, hall	„ -i	c.
ama, pitch	„ -i	c.
ato ladle	„ -i	c.
awale, spoon	„ -i	c.
tšo, tree, stick	„ -tšei	c.
abulobatšonu, a male breadleaftree	„ -hī	m.
abulobatšoyo, a fe- male dto.	„ -yei	f.
tšu, room	„ -i	c.
šia, house	„ -i	c.
kpata, roof	„ -i	c.
etc. etc.		

Diminutive impersonal nouns.

nõ, thing	nibii	c.
ñulami, star	ñulamii	c.
wobi, bee	wobii	c.
agbāmi, fig	agbamii	c.
tebi, new tooth	-i	c.
enmomi, a fruit used for sup	-i	c.
pempeo, a little round globule	pempebii	c.
See also next part.		

Collective impersonal nouns.

(yibii eko, some or one fruit)	yibii, fruit of trees	c.
(nõ, thing)	nibii, collectively used of things	c.

Table VIII.

Classes and number of nouns. § 48.

Collective impersonal nouns.

Singular.	Plural.	Gender.
tami, a kind of berries - mi	tamii - mii, many kinds of berries	common. c.
ñku, sheebutter	ñkui, diff. kinds of it	c.
ñmã, food	- i, "	c.
dã, wine	- i, "	c.
là, blood	- i, "	c.
la, fire	- i, "	c.
nu, water	- i, "	c.
—	akweĩ, ground beans	c.
—	aboboi, food of it	c.
— (la, fire)	lai, fuel	c.
—	ñai, coals	c.
etc.	etc.	

Abstract impersonal nouns.

wiemõ, speaking	- i	c.
femõ, deed, doing	- i	c.
kemõ, saying	- i	c.
bimõ, interrogation	- i	c.
dšã, division	- i	c.
dšale, right, righteousness	- i?	c.
dšamõ, adoration	- i	c.
yeli, eating, treading	- i	c.
etc.	etc.	

Table VIII.

Classes and number of adjectives. § 48.

Pure Adjectives comp. §. 20.

Sing. appositive form.	Predicative or nominal form.	Reduplicated form also used adverbially.	Plural.
'fōñ, bad	efōñ . . .	— —	efōdši
'yeñ, white	eyeñ . . .	— —	eyedši
'diñ, black	ediñ . . .	— —	edidši
'tšuru, red	etšuru . . .	— —	etšudši
'dšūrō, right	edšūrō . . .	— —	edšūdši
'wulu, great	ewulu . . .	— —	ewudši
'mu, whole	emu . . .	— —	emudši?
'mo, momo	emomo	emomo, momo	emedši
old			ememedši
ñmōñ, raw	eñmōñ . . .	eñmōñmōñ?	eñmōdši

Without the init. augm. "e", if appositively used.

Mixed forms of adjectives. § 20. 22.

'kpa, 'akpa } 2003	ekpakpa	ekpakpa, (naa-kpa)	-i
'kpakpa }			
fefeo, beautiful	feo	fefeo	-i
tantañ, hateful	tañ	tantañ	-i
kron, pure	kron . . .	(kronkron) .	-ōi
kronkron „	kronkron	kronkron	-ōi
'fe, ragged	efe	efefei	-i
kplei, great	kplei	kpleikplei	-i
kpetenkle „	kpetenkle	kpetenkle	-i
ku, short	kuku	kuku	-i

Diminutive forms.

bibiō, little	bibiō . . .	bibiō . . .	bibii; bibiibibii
fifiō „	fifiō . . .	fifiō . . .	fifii?
fiō „	fiō	fiōfiō . . .	—
kukuo, short	kukuo . . .	kukuo . . .	kukubii
pempeo, round	pempeo . . .	pempeo . . .	pempebii
kutrukuo „	th. s.	th. s.	-bii
etc.	etc.	etc.	etc.

Table VIII.

Classes and number of adjectives. § 48.

Reduplicated forms. § 22. and § 19, b.

Sing. appositive form.	Predicative or nominal form.	Reduplicated form also used adverbially.	Plural.
(futā, white)	futāfutā	futafuta	-i?
futāfutā „			
kpalekpale	bald. th. s.	th. s.	-i
deñden, hard	deñdedeñ	deñdedeñ	-ēi?
(kui) broken	kuikui . .	kuikui . .	—
heapy			
(kpoi?) knotty	kpoikpoi	kpoikpoi	—

Classes and forms of adjectives (numerals). § 48.

Regular adjective numerals.

Apposit. sing. form.	Predicative and nominal form.	Redupt. form. Plur.
ko, kome, one,		
alone	éko, ekome	ekome kome, -i
ényo, two	ényo	enyo enyo —
éte, three	éte	ete ete —
édfe, four	édfe	edfe edfe —
énumo, five	énumo	enumo enumo —
ékpa, six	ékpa	ekpa ekpa —
ényiē, how much?	ényiē?	ényiē ényiē? —

Formed like nouns.

kpáwo, seven	kpáwo	kpawokpawo —
kpānyo, eight	kpānyo	kpānyo kpānyo —
nēhū, nine	nēhū	nēhū nēhū —
nyoñmá, ten	nyoñmá	nyoñmañma -i
ohá, hundred	ohá	oháhá -i
akpé, thousand	akpé	akpékpé -i
		akpei akpei —

Table VIII.

Classes and forms of adjectives (numerals). § 48.

Formed like nouns.

Apposit. sing. form.	Predicative and nominal form.	Redupl. form. Plur.
fiā } piā } every, all fē }	th. s. " "	fiā fiā piā piā — — pīpī etc.
pī, much, many etc.	etc.	

Classes and number of pronouns. § 48.

Pure pronouns.

Sing.	Plur.	Personal.	Impers.	Independ. forms. Personal.	Impers.
mi	wō	mi, wō	—	mi, wō	—
o	nye	o, nye	—	bo, nye	—
e	a	e, ame, a	e, a	le, ame	—
le	(ame)	le, ame	—	—	—
ene	enemei	— —	—	ene,	ene
etc.		etc.		etc.	

Mixed with notional formwords.

neke	nekemei	neke	neke	Compare for the rest the Tables N. IV & V.
mone	menemei	mone	none	
none	niine	menemii	niine	
mēni?	mē' nii?	namo?	mēni?	
namo?	namei?	namei?	mē' nii?	
mofēmo	mei fē	mofēmo	nōfēnō	
nōfēnō	nii fē etc.	mei fē	nii fē	

Different specimen of the language from the mouth of the natives.

1. Proverbs.

1. Alomté efõñ miaũ bõ. The cat does not cease miau crying.
2. Ka fõõ loflo. A crab does not beget a bird.
3. Šilafo etšõõ filafo gbe. A blind man does not show the way to a blind man.
4. Kole ñya ñšõñ.¹⁾ The Kole (river) goes into the sea.
5. Nme kome fiteõ ñmei fẽ. One nut spoils all.
6. Tšofātše enuu tšofã ehãã helatše.²⁾ A physician does not drink medicin for the sick.
7. Tutšofã ke la yee.³⁾ Gunpowder and fire do not agree.
8. Šikpoñ ko enyee gbonyo. No land hates a dead body.
9. Blomõ dsee ñmã ñi ayeõ. Quarrel is not food which is eaten.
10. Wiemõ kpakpa dšeõ mlifũ. A good word removes anger.
11. Ke dše na le, gbomei fẽ diõ.⁴⁾ If it is night, all men are black.

1) ñšõñ = ñšõ mli. The proverb is used like „Winds have ears,” to warn persons not to speak out a secret.

2) About tšofātše and helatše see § 25, 4. About enuu — ehãã § 28, 2. b.

3) ke moko ye, to agree with somebody.

4) Dše na, to become night.

12. Ke okpoṅgo edšim le, moni ta eno le hũ edšimko.¹⁾

If the horse is mad, he who sits upon it is not also mad.

13. Nu ni²⁾ ake - bagbe la le, ataoole kronkron. Water to quench fire (with) is not wanted clear.

14. Ke okplom ye nii le, ohwam hũ yeo eko. If the okplom (an animal) eat something, the ohwam also eats some.³⁾

15. Ake hĩnmeii enyo kwee to mli. Not with both eyes people look into a bottle.

16. Ke lilei kome ke lileii akpé kpe le, etoö biti.⁴⁾ If one tongue meet with a thousand tongues, it faints.

17. Ke onaa lo le, oyeo komi. If thou find no fish, thou eatest bread.

18. Humi egbee fio gbemo. A quiet man makes not the noise of an elephant.

19. Dare kome guonii yee kpainkpawo wo.⁵⁾ One dollar (worth) wares do not eat a fowl of six pence (i. e. does not allow to eat).

20. Adudón ni kpa gbonyo hewo le, ekele ate. A fly which hovers around a dead body, will go with it.

21. Tšo ni ake - tfa dfeian⁶⁾ kolo le, ake tfaa šia nõ.⁷⁾ A stick with which people strike a beast in the grass

1) dšim, v. n. only used in the perfect tense edšim (Ot. agyimi), to be mad.

2) About ke - gbe see § 28, 2. b.

3) Suum cuique. — No body shall take all to himself.

4) To biti, to faint (from the Otyi).

5) kpainkpawo or kpeñkpawo instead of kpai kpawo, seven strings of cowries; s. kpa, n., Vocab.

6) dfeian = dsei amli, inside of the grass.

7) šia nõ = house' thing, nõ, thing standing pronominally for kolo (beast, animal, cattle) already mentioned.

(of the wilderness), they do not strike one of the house with it.

22. Nu hīe ye feo, šī ehī mli wo.¹⁾ The face of water is beautiful, but it is not good to sleep in it.

23. Ke ona le, no obio mliwo.²⁾ If thou get, thou askest to put more to it.

24. Ke ofó olilei ošā okpé le, onān kolo ko òšā òkpe.³⁾ If thou cut off thy tongue, roast and gnaw (it), thou wilt not get an animal to roast and gnaw.

25. Noni ake-feo taki le aňō-fee bã. What a taki (a figure on carts) is made with, with that they make no bã (also such a figure).

26. Kokonté taoq hūlū. Dried cassada wants sun (else it spoils).

27. Akpokplonto taoq elà elee le, no dši noni esuo ekue ewoo eňoňo mli le. The land-tortoise does not want to know its blood, that is why it contracts its neck (and) puts (it) into its shell.

28. Moni taoomi nakai le, emī eše ehe. Whosoever wants me so (as I am), rejoices (or is content).

29. Mei fiā yakwoö tšo: akpokplonto tekwo⁴⁾ le, amane eba. Every body uses to go and climb a tree: the land-tortoise went and climbed: trouble has come.

30. Mo enyee mo yaka. No body hates one without cause.

1) mliwo, infinitive of wo mli, to sleep in(side).

2) no = then, in this case, comp. 27; mliwo, inf. of wo mli.

3) About the combination of these verbs see § 31, 2. b. òša òkpe are the (fut.) perfect tense, depending on the fut. neg. onān, thou wilt not have found, roasted and gnawed etc.

4) See § 50, 2. about compound sentences without conjunction. tekwo = yakwo; ya, defective v., fut., acc., and perf. te, see Vocab.

31. Bo le, oke, ona nanyo kpakpa, ši oleē noni ekeo ye ose. As for thee, thou sayest, thou hast got a good friend; but thou knowest not what he says behind thy back.
32. Gbomo etaa lo¹⁾ yaka. A man is not meager without cause.
33. Ke eñadši nyie le, ntiblii ye mli. If the engadshi (birds of yellow colour, dwelling in great flocks in their hanging nests on trees and always accompanied by some beautiful red ones, called ntiblii) wander, the entiblii are amongst.
34. Kedši tšo futu tei amli le, efō mīdšra. If wood mix with stones, its cutting is difficult.
35. Moko fee hatšo šiši, ši nokotšo šiši afeō. No body plays under a thornbush (lit. torchtree, a tree full of thorns), but under the noko-tree (bearing sweet berries, noko) people play.
36. Kedši hōmo, mīye gbo le eke-dše eman. If hunger is eating a stranger, he brought it from his town.
37. Ohīafo ebuu mañ. A poor man does not watch (over) the town.
38. Nudšo ekwoo goñ. A brook does not ascend a mountain.
39. Gbomo tšio koyo. A man moves the wind.
40. Mokome efee mañ. One makes no town (or people).
41. Ohīafo ble egbee. The pipe of the poor does not sound.
42. Adeda kuku ekuu šii enyo. A short (or broken) bill-hook does not break twice.
43. To gbonyo šee kakla. A dead sheep (or goat) does not shun the knife.

1) ta lo, lit. to be in want of flesh, to be meager, thin.

44. Bāi enyo ehīī bu kome mli. Two crocodiles do not live in one hole (or pool).
45. Beni oda kā akpakaī mli, bele tšunye mībo: Awō!
When the oda (a large lizzard living on walls) lies in a basket (for carrying men, espec. Europeans and noble natives), then the housemother (a small lizzard living in rooms) is crying: „Exalted!“ (a kind of cheering). Rem. Only Europeans, Mulattoes, kings, noblemen and educated people are allowed to be carried in baskets on the heads of men; awō! is a cheer used by this occasion.
46. Ke sasabonsam¹⁾ te ya nō le, aye we etoo. If the earth-devil go to costume, in the witch's house he lodges.
47. Mañtšebii edšoo foi kwee yitšo. A prince does not run to look at the head (which is cut off; because every head cut off in an execution must be brought and showed to the king).
48. Alomte ke: „Mlikpamo ñō,“ hewo nì ehee nyōñ. The cat says: „Stretching is sweet,“ wherefore it does not buy a slave (because slaves make trouble).
49. Moko ke kploto hāā klan šitō. No body gives a pig to a hyena to keep it.
50. Afì ke: Moni gbemi edoomi, ake moni fā mitšere.
The partridge says: He who kills me does not grieve me as he who plucks my feathers.
51. Moko ke enādši enyo susuu fā. No body measures the river with both of his feet.
52. Kedši sisa mīta ode le, onine osuo. If a spectre is shaking hands with thee, thy arm shrinks.
53. Batafobi bi enye ake: „Awo, meni yo ohie kpoikpoi le?“ Ekele ake: „Wo se le ona momo.“ The young

1) See Vocab.

wild hog asked its mother: „Mama, what are the knotty things in thy face?“ She told it: By and by thou wilt have seen it already.

54. Ke didei dše fā mli ni eke ake: bā he mīye le, bele ehe mīye lelen. If the didei (a river fish) leaves the river and says that the crocodile is sick, then it is truly sick.

55. Alañmali fee kpoi amli. The alangmali (a small lobster) does not play in knotty (or rocky) places (but in the seasand).

56. Ofoi yitšon etāã là. The head of the horse-fly does not get into want of blood.

57. Kedši obe floto le, oyaa Wei. If thou hast no bag, thou doest not go to Wei (a place, where corn is bought).

58. Là ye lilei šiši, ni atšēo ladšō. Blood is under the tongue, and people spit spittle (and not blood).

59. Moko lee moni fo Okaĩkoi. No body knows who has born Okaĩkoi, a certain man, whose parents were unknown).

60. Moko enõõ šadšo emāã aboño. No body takes the shadsho (a very larg tree with soft wood which cannot be used) and builds a barn (with).

61. Oda le, ake musuñkō ko ye, nohewo le ebu ši eto.¹⁾ The oda (-lizzard) knows that there is belly-ache, therefore it lies on its belly against (the time of it).

62. Ani ke ake: „Tui!“ le,²⁾ to egbo? Is, if people say „Tui!“ the sheep dead?

1) bu ši, to lie on the belly; to, aux. v. to put away, prepare, do some thing against a certain emergency. Mike mito, I said it before, already.

2) „Tui!“ An interjection to drive small cattle away (lit. flee!), „le“ is the def. article defining the accessory sentence.

63. Bonso da kpetenkple mon; ši nšonkotoko gbeole. The whale is truly (grown) very large, but the sea-porcupine kills him.
64. Ke lilei ke, ekē āhū le, eke dšen yee he gbo. If the tongue say it be very long, it cannot vie with the boa.
65. Moko enmee tšo he, ni eyaye koyo abo. Nobody lets go a tree and swings in the air.
66. Anyiee fio se, ni adu tšone. Nobody follows an elephant and falls into a trap (because that animal will avoid traps by its cunning).
67. Kedši noko be odeñ le, kamia nì gbekēbii mītiti onine se. If nothing is in (the palm of) thy hand, do not close it, lest children pinch the back of it.
68. Mañ kuku ake-ša tšile. With a piece of a herring they angle the tshilefish (a large fish caught yearly in August and September on the sand-bank opposite the Akra-country).
69. Nine se ke koko ten yee he gbo. The back of the hand and the inside (or middle) of the fist do not unite.
70. Toii enyo,¹⁾ ši enuu sādši enyo. Two ears, but they do not hear two stories.
71. Moko etšōō gbekē Nyonmo. Nobody shows heaven

Ad 64. kē, to be long; ke n. k. ye he gbo, to vie with s. th.

Ad 65. ye noko abo, to swing in something about.

Ad 67. de, the palm of the hand; nine, hand, arm; mītiti, pres. tense pot. posit. depending on nì „that“, after a negative „lest.“ Comp. the German proverb: Ein Schelm ist, der mehr gibt, als er hat. He is a rogue who gives more than he has.

1) About „enuu“, sing. numb. applied to the pl. toii, s. § 42.

(or God, as whose face, outside, heaven is considered) to a child (because it will see or know him by itself).

72. Gbō hīnmeii ¹⁾ kpleikplei, šī enaa mañ mlinii. The eyes of a stranger (may be) very large, but he does not see the inner things of the town (or nation).

73. Tu fee ye Abrotširi, ni ebamōmō ye Gã. A gun does not burst in Europe and wound (people) in Gã.

74. Anmoo kuntu kpo. A planket is not made into a knot.

75. Afī efee n̄motše. The partridge is not greater (or more) than the planter; at the same time a pun: The partridge (makes not) is not the planter.

76. Yitšo taa šī, ni nakutšo bu fai. The head does not sit down and the knee put on a hat.

77. Tonye akweo aheo tobi. The mother of the sheep (or goat) is looked at (if) the lamb (or kid) is bought.

78. Duñ foo yo. The dung (-antelope) does not beget the yo (-antelope).

79. Blo momo hī fe blo he. An old broom is better than a new one (because sharper, comp. the contrary in the German: Neue Besen fehren gut, new brooms sweep well).

80. Šio yee tamii. An elephant does not eat small berries (tamii, a very sweet kind of berries, similar to ripe coffee-berries).

81. Dšu baa dšu kome. Monday does not come one monday (only).

82. Gbomo taa šī, nī aňō tšo aye ²⁾ odase. A person

1) In prov. 70 the auxil „ye“, in 72 „dši“ are omitted.

Ad 82. ta šī, hī šī, to sit, to dwell, to exist, s. § 33, 3.

2) ye odase, to witness.

does not sit, whilst they take a tree (or stick) to be witness.

83. Fā tšio fā yi se. A river moves a river on.

84. Ke oke tšo wo bu mli ni onaa noni yo mli le, ke oke onine wo mli le, ona noni dši. If thou put a stick into a hole and doest not see what is in: if thou put thy hand in, thou knowest what it is.

85. Ke atere ni onaa le, ke akpo na ši le, ona. If something is carried (on the head) and thou do not see it, if it is left down, thou seeest.

86. Ho lei añõ fio ho. With the (long) tail of the ho (-monkey) the ho is bound.

87. Nine lakaa mo. The hand does not deceive one.

88. Abui nì he do la le, ešãä kpã. A hot needle burns the thread.

89. Gbomo fõñ hĩ fe šĩa flo. A bad person is better than an empty house.

90. Moni ke: „Enõ“ le, ayee ašiile. Him who says: It is sweet, people when eating do not leave, i. e. People do not eat without a person who says: It is sweet (because it would be a great shame according to good native fashion, not to invite him, as every body present is invited when they are eating).

91. Ke olee onanyo se le, okaa to ohããle. If thou doest not know what is behind thy neighbour's back, thou doest not venture (to buy) a sheep for him (s. ka, v. Vocab.)

92. Mañšeseĩ dsee lai kakadañ nì mei enyo ta no. A throne is not a long piece of wood that two persons may sit on it.

93. Moko hãmõtšõmõ dsee mo šimo. To go before somebody is not to leave him.

94. Šuie be nì ayeo lolowa. There is no cabbage, there-

fore (lit. then) people eat inferior herbs (lolowa, a kind of herbs eaten when better ones are scarce).

95. Ke oši ñme le, eko ya omama mli. If thou pound palmnuts, some goes at thy cloth.

96. Tšo ñi te la mli le, ena ñâlâ. A stick which goes into fire, will begin to burn (lit. its end burns).

97. Lo ñi ñõ le, amane ye he. About a sweet fish is danger.

98. Moko enõõ šigbemohe efee wohe. No body makes a place where people fall (lit. a falling-place) a sleeping place.

99. Nabu lee, ake etše mife fei. The mouth does not know, that its master is afraid. (S. fei, n. Voc.)

100. Moko ke mama he taa mama momo ten. „No man putteth (a piece of) new cloth into an old garment.“ Mt. 9, 16.

101. Awoo ni alaa. No sleep, no dream. § 50, 2.a.

102. Soro ¹⁾ kwe, soro ¹⁾ kwe bie. (It is) different to look and different to look hither.

103. Nine abeku ahĩĩši, ñi gbonyo šio mo. The left hand does not remain (quiet), when a dead body knocks against one.

104. Moni hõmõ ye le ni egbo le, abii edeka ši. Whom the hunger ate and he died, people do not ask after his box.

105. Odomirifa ye noko ñi eyeo dšikule etšan ka. Would Odomirifa (n. pr.) have something to eat, he would not dig crabs.

1) „Soro“ is an impers. verb., sometimes irregularly without gram. subj. = to be different: Soromi or esoromi, it is different with me etc.

Ad. 103. If a person is said to have died by poison, they carry him about, and the person he knocks at has killed him.

106. Moko enaa tšo ni eke ehĩnmeii tšrě ¹⁾ na. Nobody sees a tree (or stick) and rubs his eyes at it.
107. Mo hĩe-wiemō ke tšōmō ²⁾ le, edsee mo dšēmō. To warn some body is not to scold him.
108. Se nuu wiemō. The back does not hear a word.
109. Ke odšu mantše he le, oke eko dšuō ohe. If thou wash a king, thou wastest thyself with some (of his soap, water etc.).
110. Moko ke asāmānukpa ³⁾ daa tetfā. No body vies with the orangutang in stone-casting.
111. Nyē be tšofā. Hatred has no medicine.
112. Heni gwanten sumō le, dšei enōō eyen etaä. Where the sheep likes it, there it places its white (spot).
113. Moko naa tamō Opale na. Nobody sees like Opale.
114. Hienmalō ⁴⁾ be ni afeō ebii ahe. The leopard is absent, therefore they play with his young one's.
115. Moko enmōō kpō ni eši egonti. Nobody makes a knot and leaves his thumb (i. e. without his thumb).
116. Nā tamō oblañ. A wife is like a giant.
117. Moni nmō kpō le, le ele fenemō. He who makes an knot, knows to loose it.
118. Soro moko yitšon, soro moko yitšon. Different one's head, different the others (i. e. Every body has his own head).
119. Gā se gbe dši gbe. The way after (the people of) Gā, that is the way.

1) tšrě na, pl. form of tšě na, v. to rub at.

2) hĩe-wiemō ke tšōmō, infinit. of the double verb: wie m. k. hĩe tšōle, to warn one, s. Voc.

3) asāmānukpa, n. lit. spectre-elder.

4) Hienmalō = face-scratcher, an epithet of the Leopard (compare: Olowo, kotše etc.).

Ad 119. The Gā-people consider themselves a leading people.

120. Miwo tšu¹⁾ mihao, ši ote mikpāi. I thatch you a house, but you conceal my strings (for to bind it).
121. Gbekē edfaa akpokplonto, ši gbekē le wao dfā. A child does not break a landtortoise, but a child knows how to break a snail.
122. Beni omīa onanyo ko le, onanyo hū mīmīao. When thou pressest a friend of thine, thy friend also is pressing thee.
123. Ohwam! kedši ote ni bai le eha teñ le hewo le, dšemo; ši wose le, ke nme le tšu le, owaye²⁾ eko. Ohwam! if thou go (and see) that the leaves have covered the palmtree (round about), remove them; for by and by, if the palmnuts are ripe, thou wilt eat some.
124. Noni bako dā le, eye nšo se. What has not come before, is behind the sea. (It can be stated so, because people have not seen it).
125. Moko enaa moko oblañ, ni ehuru eyi ši.³⁾ No body sees the giant (-slave) of another and springs up (for joy).
126. Kele mli ye nii kule, onufu ye noko nì eyeo. If in length would be something, the serpent would have something to eat.
127. Abe mama ni abio yō ši! One has no cloth and asks after a woman!
128. Šuilafu fee mlu mli. A blind man does not play in the dust.
129. Timtim dsee amada teomo; ši ehe šaomo mli yo. To

1) wo tšu, to thatch a house (with grass, which is bound up by strings).

2) owaye, old form = ooye (from obaye. The ohwam (an animal) eats palmnuts.

2) huru-yi ši, lit. to jump and come down.

boast is not to plant plantains, but in cleansing about them it consists.

130. Ahĩo mañ nì oheo ¹⁾ beñ? ²⁾ Do people dwell in a town where there is no warm (bread)?

131. Moko ehoo nii eyamãã ñmañmaša, ake eetao eweku-meĩ abaye. Nobody cooks food and puts it on the dusthill (outside of thowns) to seek his relations that they may eat.

132. Ke otšõ kolo tšokpemo le, ke ewo hũ emã ena. If thou show a beast (or brute) stick-chewing (a custom of the natives to keep their teeth clean), even if it sleep, it sticks in its mouth.

133. Kokote wonu ekpa efie ši: ši masro ³⁾ šika dšosru? The kokote sup is poured out: and I should esteem the gold-dshosru (a quantity of Gold = 1 £ Sterling)?

134. Okukuba ke elei ke le, sone efã. (No sooner) the okukuba (a bush-animal) said: his tail is long (than) the weasel boasted.

135. Tšo nì aklonto be he le, ekwō dšra. A tree which has no fork, its ascent is difficult.

136. Dše ana ni aše wohe. It will get night and a sleeping-place will be found.

137. Bābi gboo fā. A young crocodile does not die in the river (its element).

138. Ke oke wo ñkpla able le, ehie sooo. If with the fowl thou art unhusking corn, it will not esteem thee (see hie so, v.).

139. Atfaa mo te, ni awo sukukuli atšo ehie. Nobody casts

1) Oheo = Otyi: ohyew, something warm.

2) beñ = be mli.

Ad 133. Kokote is a very precious fish. Kpa, to tilt; fie ši, to pour down.

3) See sro, soro, v. Voc.

a stone at one, and takes up a clod and shows it to him.

140. Moni eto ke moni hōmō yeole le : namo ahō ahā?

One is satisfied and one is hungry: to whom do people sell?

141. Moni tšuo nii hāo le, eyaa ke emusu flo. He who works for thee does not go with an empty belly.

142. Blofo-okpo ke: Moni yeo nii ehāāo le, le ogbeo la ohāā. The European dove says: He who eats something and gives thee (some), for him thou quenchest the fire.

143. Moko enōō adeda etoo lema he. No body takes a billhook and cuts an ax (with it).

144. Wonu nō kolo le na, ši nine enaa eke-fā. Soup is sweet to (the mouth of) an animal; but a hand it has not got to take it out with.

145. Ke dšulo ke, ele dšū, éyadšu okplem. If a thief say, he knows how to steal, let him steal a canon.

146. Moko ke enumo etoo nyoñma he. No body puts five for ten.

147. Ke odi adudoñ se le, owuleo ofla mli. If thou care for the fly (to kill), thou wilt hurt thy boil.

148. Ohí lo, ši oye mlebo. Thou abhorrest meat, but thou eatest liver.

149. Ke akpokplonto hewo kule atfaa tu. If it were for the land-tortoise sake, no gun would be fired.

150. fiehōlo ko ehōko ba dā. A cabbage-dealer has never sold (mere) leaves (if you hear himself).

151. Kāšōlo yeo nii kaku mli. The potter eats out of a potshard.

152. Ke oye lele mli le, odšieo mli nu. If thou art in a vessel, thou takest out the water.

153. Obeñ nì ayaā hewo le oke: Nšo le ñme. Thou art

not in when people go therefore thou saidst: The sea is quiet.

154. Ke fi_o ke: etā lo le, dsee tšokpo kome nì ena¹⁾.

If the elephant say: he is thin (of flesh), not only one tray full he has (but still more).

155. Gbo edšaa konōlo. A stranger does not divide the meat of the ko (or: komeat, a festive food).

156. Gā weku tamō mampam fo, ke okpa le, bele ohe gbla.

A Gā family is like the fat of the land-crocodile: if thou anoint (thyself with), thy skin cracks.

157. Tšebi ke: Dše na; ši nyebi ke. Dše nako. A father-child says: It is night; but a mother-child says: It is not night. (Perhaps relating to the family quarrels springing from polygamy).

158. Momosa le Kwaw Mensa; mītao Fete aya, ši mībasro nì atšule Gua. Once Kwaw Mensa (pr. n.) was wishing to go to Fete (about 10 miles); but it was different, when he was sent to Cape Coast (about 60 miles).

159. Ke otao nime le, ya Tutu. If thou wish for palmnuts, go to Tutu (an Akwapim-town, where plenty palm-trees are).

160. Moko enōō nine abeku etšōō emaṅgbe. No body shows the way to is town with the left hand.

161. Tšina wolo šee tšina. A cowherd does not fear a cow.

162. Gbe kō gbe edsee. A dog does not bite a dog till (blood) comes out.

163. Wo nì edšōō le, akokobesa eke-yaä. A fowl which is not tame, with supspices it goes (i. e. it is eaten).

1) enaⁿ = ena le, comp. § 20, 1. at the end.

Ad 156. Used to warn people, not to try to derive too much advantage of a Gā-family.

164. Gbobilō lee kolo helatše hewo nì etfale tũ. A hunter does not know sick game therefore he shoots it (tfa tũ, to shoot).

165. Loflo nì edšeñ tšere le, mra ekaseo flikimo! A bird which does not get feather(s), quickly it learns to fly! (Used of precocious people).

166. Fiofio adudoñ ye gbe toi. Little by little a fly eats the ear of a dog.

167. Ke lo ko ke, ewo fo ahũ le, eke kploto yee he gbo. If an animal say, it be very fat, it does not reach to the pig.

168. Oĩa gbĩ fa fe tō gbĩ. The days of poverty are more than the days of superfluity.

169. Osumo nyontšomei nyoñma ke kpawo. Thou wilt serve seventeen masters. Mt. 6, 24.

170. Gbĩ nì amō kploto le, batafo atšō hāmō. The day when the pig will be caught, the wild hog will lead the way.

171. Šiši ke nwei yee gbo. Earth and heaven do not come together.

172. Ke akpokplonto ke: wa hewo, dšikule awoo tako ye šikpoñ ne no. If the land-tortoise would say (it is): for hardness sake, people would not take up pads upon this earth (i. e. If it would depend on the saying of the land-tortoise, that it is too hard etc. because of its hard shell).

173. Ašantemei wonu ñō, ši ño fo mli tšō. The soup of the Ashanti's is tasteful, but there is too much salt in it (relating to their cruelties).

174. Ehe wa tamō bā. He is as hard as a crocodile.

175. Hōmō yele take klañ. He is as hungry as a hyena.

176. Moko yee yele na ye sū mli. No body buys yams in the ground.

177. Gbekē mā koi ni onukpa hĩo šiši. A child builds a

second story and an old man dwells down stairs (relating to the changes of live).

178. Tantra dšimi, dša no mifo ye. I am a tantra (-fish); in the market I bear.

179. Ahõõ alomte ye floto mli, ši adšieole fañ. A cat is not sold in a bag, but openly produced.

180. Aaye koko enmon dšikule aaye yekose. Would people eat koko (a kind of yams) raw, they would eat (it so) in the country (or plantation, lit. behind the bush).

181. Wa ke, ehewo dšikule tũ egbee ye koñ. The snail says, if for his sake, no gun would sound in the bush.

182. Ke niyenii ye šia le, akee ake ayadšu bayele ke-ba šia. If food be in the house, people do not say, yams shall be stolen and brought.

183. Ananu taa ši, nì abe gugõ akase le. A spider does not sit, that people may teach it to speak through the nose (it knows it already or is represented so in their fables, see these).

184. Klač kplaa tšinã. A hyena does not drive a cow.

185. Ke gbe ke edšeke ahũ le, ehoo mañ he. If a way says, it is very long, it does not pass the town (it leads to).

185. Dede mife kolo, ši eke: Kokoñ. Dede is a fool, but she says it is Koko. (Dede and Koko, proper names of women).

185. Kakraka feo gbele nii, ši egboo. The chafer does as if it would die (lit. makes things of death), but it does not die. (These creatures are very troublesome in the houses.)

186. Wo nane egbee ebi. The foot of a fowl does not kill its chicken.

187. Onukpa boo mādši anõ toi. Anelder does not listen to the chattering (lit. ihe thing) of towns.

188. Ke okakla foö le, oboñ oke-woo. If thy knife cut thee, thou puttest it in thy sheath (and doest not cast it away).
189. Ohenyelo ke: otaoo egbo. Thy enemy says, thou wishest, that he may die.
190. Lebi dan dseo fü moñ, ši wiemo kpakpa dseon (= dseo mli). In the morning the mouth emits a bad smell, but a good word comes out from it.
191. Niiatše foo dšoi fě, ši efoko yafodšo dā. A rich man composes every dance, but he has never composed a dance of weeping.
192. Ke owe yō adfamañ le, onaa mlifū. If thou marry a harlot, thou doest not get angry.
194. Sane fon nì yō dšen hewo nì ke afo bi nì awieo atšōole. For bad palawers sake which are in the world it is that if a child is born, it is instructed.
195. Ke owo mama nì esaa le, nì atšeo oblafo. If thou wear a cloth which does not fit thee (it happens) that thou art called an executioner.
196. Nyōmōtše naa mlifū. A debtor does not get angry.
197. Nyōñ edsee gbī kome ni efo kpeñ (= kpemo, see § 20). Thee moon (s. „nyōñ“ in the Vocab.) does not appear one day (only) and cease to shine.
198. Ke ohe waa oke: Tako ehī. If thou art weak, thou sayest: The pad is not good. (Men and women carry the loads on their heads and use pads).
199. Dsee noko, ši noko dši no. It is nothing; but that is something. („Dsee noko!“ is a general evasive answer to enquiries).
200. Ke batafo ke: dsee enañ, ena non. If the wild hog say: it is not his foot-step, it is it still.
201. Moko efee kolò šii enyo. Nobody is twice a fool.
202. Eto tšo egbe eno. He cut a tree and fell it over himself.

203. Moko hīe gboo šii enyo. No body is twice ashamed.
204. Moni ena dā le, eke ehī. He who has wine, says it is good.
205. Mlikpamo dši nii dšikule alomte ye eko. If stretching would be riches, the cat would have some.
206. Yitšo kome eyaa adšinā. One head does not go a counselling.
207. Ohīa nì ehīa Akwamunyo hewo nì eke Ayigbenyo nio.¹⁾ For poverty's sake which empover's the Akwamuman he says he is an Ayigbeman (people who are despiced in the Gã-country).
208. Ke ofie kolo le ni o hāāle gbe, etšō onō. If thou drive away a beast and give it no way, it turns over thee.
209. Noni gbekēbii fe ye klotia le, no onukpai le feo ye mā le mli. What the children do at the ends (of the town), that the elder people do in the town.
210. Moko ke sisai gbaa ta. Nobody arranges battle with spectres.
211. Moko deñ dsee oden. Somebody's hand is not thy hand.
212. Noko nì ayee le, ahoo. What is not eaten, is not cooked.
213. fio ebe kose dšikule kule wo kolo wulu dšile. If no elephant would be behind the bush, the buffalo would be a great animal.
214. Opasafo ke: Midasefo ye Atyem. The liar says: My witness is in Akyem.
215. Tšu moko nwei ni hwañ ešiši atfere. To send some body up and draw away the ladder under him.
216. Abolo flo ehīi yeli. Bread alone is not good to eat.
217. Noko ekō onufu! Something has bitten the serpent!

1) nio = dšio, an old imperf. tense of dši?

218. Adum ke: ewon dši ehĩnmei. The Adum (-monkey) says: His eye be his fetish (or charm).

219. Akeo ekome dāni akeo enyo. People say one before they say two.

220. Toi nì gbaä nabu na. The ear (is it) which troubles the mouth.

II. Gã-Histories.

(It is to be remarked that I give the Histories as I got them merely as specimen of the language, and therefore not take any respect as to their truth).

1. Asamañkao ta.

No hewo nì Ašantemei ke Mañkata wu le šiši dši ene: Ake, Ašantenyo ko ba Gua niihemo; ni beni ete dša le no le, ena yō ko nì hō lon-šra, ni ekele ake: Olo le, enyie dši ekome? Ni etšōle na. Keke le nū le kele ake: Dše no ohāmi! Ni yō le kele ake: Midsee no. No mli le Ašantemei yeo Guamei ke Gāmei anō. Agbene nakai nū

1. The war of Asamangkao. (About 1824.)

Wherefore the Ashantis with Mac Carthy (Governor of Sierra Leone) made war the reason is this: It is said, that an Ashanteman came to Cape Coast to buy things; and when he went to the market, he saw a woman selling stink-fish, and he said unto her: Thy fish, how much one. And she showed him the price. Then the man said unto her (saying): Take some off for mi! And the woman said: I do not take off. — In that time the Ashantis ruled over the Cape-Coast - and Akra-

le non̄ kele ake : Miwooö
nyomo kwra don̄, ši milole
ekā na! Ni yō le kele ake:
Bele onyontšo le nì yō Ašante
le, le ehe lo ehāmi? Keke
le nu ke yō le ake: Meba ¹⁾
oke nakai? Beni fe se le nū
le eboīle dšemo ake: Onyon-
tšo nì yō Ablotširi le, Osei
ke: Ebaye Ni yō le
hū kele ake: Bo hū onyon-
tšo nì yō Ašante le, Koñ ²⁾
ke: Eba ni Keke le
nū le ke: Meba oke nakai?
ni eboī kitākāmo, ake aamō
yō le ke ya Ašante. Ni yō
le dšo foi ke te mōñ, ni eya-
dšadše sadši le fě nì nū le
efe le. Ni nū le yin̄ ete
emañ ni eyake; ni Osei hā
amōle ni agbele, ake: Mehe-
wo nì ehāā agbele ye dšei?

people. — Then that same
man said unto her: I do not
pay thee any more at all, but
I take it by force! And the
woman said unto him: Then
thy master which is in Ashanti,
he buys the fish for me (i. e.
he will pay it). Then the
man said unto the woman:
Why sayest thou so? After-
wards the man began to scold
her, saying: Thy master who
is in Europe, Osei (King of
Ashanti) says of him: He
shall come and And
the woman also told him:
And also thy master who is
in Ashanti, the King says:
He shall come and
Then the man said: Whysay-
est thou so? and he began
to swear, that the woman
shall be caught and brought
to Ashanti. And the woman
ran off to the fort and told
all the things which the man
had done unto her. And the
man went off to his town and
told it; and Osei let him be
caught and killed, saying:
Wherefore he let himself not
be killed there?

1) meba = meni ba, what came, or: why?

2) Koñ, Danish = King.

Ni Osei le tšu ebofoi ke-
ba, ake ayañō yō le ahāame,
ni Gua-lumo le hū ekplēē,
ake enōle ehā. Beni neke
sane ne ba le, lumo le ñmā
ke te Ablotširi, ake mōñ, no
sane nì eba ne. Ni Koñ, le hū
ñmā wolo ehā Dan-Kong, ni
le hū engmā wolo ke-ba bie
mōñ, ake ahā tšofā ke tunte,
nì ake-yawa. Ni Nliši-Koñ
le hū wo lele gbe ke tabiloī
ke asafoiatšemei. Amesafoia-
tšenukpa le, atšele Mañka-
ta. Beni Mañkata ne ba le,
ehie asrafoi akpe; menemei
fē le tabiloī soñ. Ebayin
ke-mīya neke tā ne; ni beni
eya le, eke yomo ko kpe ye
gbe te leñ, ni nakai yomo le
ke-le ake: „Owura, mīkpao
fai, nì okū ose dā; ši tabiloī
nì oke-nyie ne efaa; mōñ,
kū ose nì oyatao meikomei
hū ofata amehewo; ši Ašan-
temei fa tšō!“ Adše Mañ-
kata na le ake: „O! mitabi-
loī ne sa mihie, boni mikeame
awu!“ Ni eyin ni ete ekea-
me yawu. Beni amewu ahū
le agbene Mañkata tšofā le
etā. Ni Fantemei le nì kele

And Osei sent his mes-
sengers down, that the wo-
man may be delivered unto
them; and the Cape-Coast
Governor also did not allow,
that she was delivered. When
this thing happened, the Go-
vernor wrote to Europe saying:
Well, this matter has happe-
ned! And the King also wrote
a letter to the Danish King;
and this also wrote a letter
to the fort here, that powder
and lead may be given out.
And the English King also
despatched a vessel with war-
riors and captains. Their
chief-captain was called Mac
Carthy. When Mac Carthy
came, he had thousand sol-
diers; these all were good
warriors. He went off to
this war, and when he went,
he met with an old woman
in the way, and this old woman
told him: „Master, I beg thee
return first; for the warriors
thou ledest, are not enough;
rather return to seek some
more to them; for the Ashan-
tis are too many!“ Mac Car-
thy expressed himself saying:
„Oh! these my warriors fit
me, that I will fight with
them!“ And he went off and
fought with them. When they
had fought a long time, then

te ta le, beni amena, ake ametšofā fē nì amehīe le etā le, ameboī blomō ake: „Yeñ atudru asa!“¹⁾ Ni ake Ašantemei ke Fantemei fē ye wimo kome le, ame ba nu nibii nì Fantemei keo ye amen-sra leñ le. Keke le Asantemei na hewale nì amekpātā amehīe kpotō. Agbene ke Mañkata kwe, boni Ašantemei kele yeo hāā le nì asan etšofā nì ehīe le etā le, eke webii le fē famo²⁾ klante, nì eke Ašantemei kpe hīe ahū. Beni fe se³⁾ nì hoo⁴⁾ le agbene enmā wolo kehā etšudši le eko ke-te Gua-mon, nì abahāle tšofā; ši beni bo-foi le kū amese ba le, nì ayagble adekai le ana le, eyimo⁵⁾ obōbō ke loi ke akpanoi. Nō hewo nì fe nakai le: meini ake wolo le yahā, amemiye oyai nì amelee, beni ame hole nomei ameha meini ke wolo le ba hā

Mac Carthy's powder was done. And the Fantis which had gone with him to war, when they saw, that their powder altogether which they carried was done, they began to cry: „Unser Pulver ist aus!“ And as the Ashantis and the Fantis all have one tongue, they could hear what the Fantis said in their camp. Then the Ashantis got strength and destroyed them as clay. Now, if Mac Carthy looks how the Ashantis deal with him and that also his powder is done, he with all his people draws the sword and meets the Ashantis face to face for a long time. After wards, when there was no move, then he wrote a letter and gave it to one of his servants to bring it to Cape Coast-Castle, that they may give him powder; but when the messengers returned, and the boxes were opened, they were full of pieces of meat and bisquits. The reason of this was: those to whom the letter was given,

1) Otyi = „Wotšofā etā!“

2) fāmo, pl. form of fā, to draw.

3) Lit. When (it) became afterwards, without expressed subj.

4) nì hoo- and not passed, without subj.

5) hole, irreg. pl. form of wo, to lift up, to take up.

ame le. Fe se le Mañkata
batšu ekoñ, ni ake nakai
noñ ba. Ke¹⁾ Mañkata kwe
boni Ašantemei kele wuo
hää, ni asañ enaa tšofã, ni
ekeame awu le, ekē esafoia-
tšemei le ke meini eke-te
ta le fē ake: Wotšofã etã,
ni Ašantemei le hũ kewo
wuo ne, nohewo le ke moni
osumo le ofe ohe helpo!²⁾
Keke le lele etši ehe ke-te
se, ni eyakpasa tšo ko, ni
ekpa enine mli ke epitisa-
wa³⁾ le ni egbe ehe.⁴⁾ Ehie
pitisawa le ye eden ke-kpa-
sa tšo le. Ni beni ekpasaã
ši le, kedši Ašantemei le mĩ-
ba enõ le, amemĩše gbeyē,
edšake amesusuo, ake ehie
kã; ši beni yi yawula ši le,⁵⁾
ameyo, ake dsee gbo egbo,⁶⁾

were in a hurry, when they
gave the things to those who
had given them the letter.
Afterwards Mac Carthy sent
again and the same was
brought. When Mac Carthy
beheld how the Asantis were
fighting with him, and that
also he did not get powder,
he said unto his captains and
all whom he had gone to war
with, saying: Our powder is
done, and the Ashantis also
are fighting with us in this
way, therefore whosoever
wish it, may help himself.
Then he himself withdrew him-
self backwards, leaned against
a tree, drew with his hand
a pistol and killed himself.
So he had the pistol in his
hand and leaned against the
tree. And while he leaned
there, if the Ashantis were
coming near him, they we-
re a fraid, because they

1) Ke here and above used like „when“ (s. German wenn und wann.)

2) helpo, Danish: help.

3) pitisawa, a European word, pistol.

4) Such a death is esteemed brav and honorable by the Natives and as they honour Mac Carthy very much, it may be a mere supposition.

5) beni yi yawula ši, lit: when the head came down to the ground = at last.

6) Infinitive absolute negationed.

ši ehie kã. Ni amebawole,
ni amefo eyitšo ke-te amen-
sra le mli, ni amedšie emli
ansoi le, ni noño le ni fe
le, amekpe munēle ¹⁾ amewo
he ni ameke šika wo mli;
ni le gbomotšo mu le ame-
tšuko ²⁾ ke-te Ašante. Fo
le ameke-ši ti, ni etšui le
amedša ni ameye. Ye neke
ta ne mli noñ amemō Mañ-
kata tetremantre kpālo, ni
ye gbeyešemo na le ameke,
ekpã; keke le ekpã, ni ke
ekpã, asrafoi le ni be dšei
le beni Mañkata tfa ehe tũ
le hie foi ke-ba Ašantemei
le aňo, smesusuo ake ame-
safoitše le ye dšei, ni agbeo-
ame. Ni yitšo le ni ameke-
te Ašante le etšō amewoñ
ni amedšaä nmenenmene.

Ni Mañkata ledientše nĩ
wowieo ehe no edamo le
ke-te be mli ni etšofã ke
eniyenii tã, ni edšoo foi ahũ
ke-te egbele mli.

thought that he is alive; but
at last they perceived that
he was really not dead, but
alive. And they took him up,
and cut his head and brought
it into their camp, and took
out the brains, and the scull
which was left they sowed
into his uniform and filled it
with gold, and himself, the
whole body, they roasted and
brought him to Ashanti. The
fat (of him) they boiled into
a lump, and his heart they
divided and ate. In this same
war they caught Mac Carthy's
trumpeter, and upon fear he
commanded him to blow, then
he blew, and when he blew,
the soldiers who were not
there when Mac Carthy shot
himself ran and came to the
Ašantis thinking that their cap-
tain was there, and were killed.
And the head which they
brought to Ashanti has become
their fetish which they wor-
ship till this very day.

And Mac Carthy himself of
whom we speak here, he
stood on the place where
he had stood till the time
when his powder and provi-
sion was done, and he did not
flee at all until his death.

1) munēle, Dan. uniform (Montirung).

2) tšuko, double v. = to roast.

2. Gã-madši blema sãdši.

Neke nii ne ni migba ehe sane ne, gbalo le, ¹⁾ egbami, ake edše nšo mli ni ebo ade ²⁾ ke ewekumei fiã ši kome, ni ameyo nšo ne na. No mli le mokomoko be bie; ši ñme-neñmene Gamei ³⁾ ni yo ne, kosebiibii dšiamē, ni kose hũ ameyo. Neke nũ ne ke ewekumei ya wuo. ⁴⁾ Gbi ne ⁵⁾ ehe ye nšo na, ni lele ko damo ši, koni emli gbomei le tšeo le, ake eba, ni ekwo ahima ⁶⁾ ke-te eyadšieame keba šikpoñ. Nũ le, egbei dši La-Kote-Aduaoši. Koni ⁷⁾ gbomei ni yo lele le mli ⁸⁾ Okeši-Blofomei dšiamē, ni amekele hĩ ši. No se Kinkã ⁹⁾ -ke Osu ¹⁰⁾ -ke Nliši-Blofomei hũ baba. Koni amefiã amehãle wolo, ake šikpoñ ne enõ, koni ke lele fiã lele ni abadamō ši le, ¹¹⁾ eke wolo atšõame, koni ameyawole nyõmõ, edšake šikpoñ ne enõñ. Nakai meini yo sa ¹²⁾ le hãle; ni ekeame, ake wodši ne afite, ši amefe ¹³⁾ ye šika-tšo he, koni eke-ye odase, ake šikpoñ ne enõ. Ni amefe nakai.

Old stories of the Akra-people.

1) the historian, apposition.

2) bo ade, Otyi, to begin to exist.

3) the Gã-people of to day.

4) ya wuo, to go a fishing.

5) Gbi ne (or neke) on a certain day.

6) fishing-canoe.

7) koni, emphatically = ni, and.

8) Okeš = Roll - tobacco; Portugie.

9) Dutch- 10) the Danes in Osu or Christiansborg.

11) and that if any vessel (which) should anker etc.

12) formerly.

13) sc. the letters or what was written in it.

Ye ko le se le mañtšemei enyo, Akwamumañtše ke Ga-mañtše ni atšele Okākoi le yo; koni ameyee ¹⁾ kwrā; amewuo dāne, ni Gã-mañtše le kpee amena, ²⁾ ni edšo foi ke-ba La-Kote le ñõ, ni ebole abo, ³⁾ koni ewu ta le ehāle. Ni La-Kote le ñõ ši-katšo ke-ya hã Atšim-mañtše, ni ekeame aba abawu. Ni agbe amefē ⁴⁾ tfem, ni ameyi ⁵⁾ fio pe amena gbe, ni amedšo foi ke-te filau ⁶⁾ se, ni amehi dšemei ke - baši ñmeneñmene. Ni no se le Gã-mañtše le ke ewebii le fē bahi nšo ne na.

3. Katamanso ta.

Beni ayawu neke ta ne, Gāmei ke Akwapimmi ke Adāmei fã dšu, ¹⁾ ni eno gbii nyoñma ke ekome le ameše heni ameyabo nsra ²⁾ ye le. Keke le Akwamumei ke Gāmei ke mādši krokomei le ni fata Gã he le baye won, ³⁾ koni moko akadšo foi, ni beni ameyeo won le lolo le Gbugbramei ⁴⁾ yaye Late-gbe ⁵⁾ heni Ašantemei le boi oföyeli ⁶⁾ ye le. Keke le Gbugbramei le mōmō Ašan-

1) they did not agree.

2) kpe na, to prevail.

3) bo m. k. abo, to take refuge with s. b.

4) sc. the Akwamu-people.

5) yi, head, number.

6) filau, river Volta.

The Katamanso war
(about 1826).

1) broke up on Monday.

2) bo nsra, to encamp.

3) ye won, to eat fetish, by which two parties bind themselves for a certain purpose.

4) Prampram-people.

5) ye-gbe, took possession of the way to Late.

6) ye ofö, to forage.

temei le enyo, ni amefo mokome yi atere¹⁾ mokome, ni akele yatšō Owura Hanson Buaben ke Owusuyaomei.²⁾ Ni ameke: „Bele wote heni agbe gbomo le ye le, edšake dšei amefa ye.“ Ni eno gbīi nyoñma ke enyo le ameše Katamanso,³⁾ ni amewo dšei, ni dšetšerenō le amehī dšei dšenamo.⁴⁾ Ni gbīi nī dši gbīi nyonma ke edfe le no gbeke nīmedši ekpa⁵⁾ le, Ašantemei le bu, ni meikomei ke, bene⁶⁾ lo se amenyie; meikomei hū ke: Bene amebawu. Ni Ašantemei kū amese ekoñ. Ni dše batšere, ni Gāmei le sa amehē. Keke le lebi nīmedši ekpa le Blofōmei ete le sa amehē amete nsrai le fē mli ni amewo Gāmei le ahewale⁷⁾, nī amekashe gbeyē. Agbene amekū amese ekoñ ke-ba amensra le mli. Keke nī amebadšo amehē fio, ni amenu Ašantemei le ahe, ni amesa amehē. Keke le etšee le⁸⁾ Ašantemei le ninaame; keke nī Ašante-asafoatše le ekome tšutšu batfa tū; ni Gāmei le hū ke-bawo ameden,⁹⁾ ni ameboī wu. Keke le etšee le Gāmei le bafie Ašantemei le hū batšō amehie, ni ame hū amefie Gāmei le ke-ba se

1) tere, v. n. to carry on the head; v. a. to give one to carry.

2) two Mulattoes and their people, who were present.

3) A place near the Akwapim-mountains between Osu and Late.

4) (till) nightfall.

5) in the evening at 6 o'clock.

6) perhaps (lit. this time).

7) wo hewale, to encourage.

8) etšee, it is not long — shortly afterwards.

10) took it (the fight) into their hand.

kplaň. ¹⁾ Keke le beni maň-
tše Ankla asafoiatše le na,
ake ta le efite ²⁾ le, eke, ayake
Ankla le, ake etši eya se fio.
Ni eke: Ayabi esafoiatše le,
ake eya segbe lo éba hie?
Ni maňtše Okanta ke: Aya-
kele ake, emli fliole, ³⁾ lo
ekpoo, ⁴⁾ alo bie ebaye abla-
de ⁵⁾ le ye? Ši mẽ dši noni
ta le efite, ni etši eya se, ⁶⁾
ni ebiō, ake eba hie lo eya
se; ši enaa nii adši? ⁷⁾ Ni
etši eba se fio. Keke le eke,
ayake Kwatei Kodšo, ake ehā
ni ašā tšofā. ⁸⁾ Ni Kwatei
Kodšo ke, ayakele ake: Dabi,
ši enme eyi ši ⁹⁾ fio, ši nā-
dšiašibii ¹⁰⁾ bako; ši ke še ¹¹⁾
tšofā šā bē le, dsee moko
aake enanyo. Keke le beni
ekā he ewieō ¹²⁾ lolo le, keke
ni nādšiašibii le pue. Ni eke
bofo le ake: „Ya ni oyake
Ankla!“ Ni eyiň ete. Ni
Ašantemei le fe ekome, ¹³⁾
ni Gāmei hū fe ekome, ni
blofomei le baboĩ amekplemii
šikamo. ¹⁴⁾ Keke le se etšee
le ameke-bawo Ašantemei le
aden ekoň. Ni agbene Ašan-
temei le badšo foi. Ni Gā-
mei le pila Osei, ¹⁵⁾ ni ete.
Ni beni ete le, etšee keke ni
egbo. Ni moni aňō-ta nōle ¹⁶⁾
kā kitā, ake eke Gamei wuu
doň.

- 1) considerably.
- 2) that the battle was lost.
- 3) mli fli, to be merry.
- 4) kpoo, to get rich.
- 5) ye ablade, to act nobly.
- 6) so that he should go back.
- 7) adši, interrog. particle.
- 8) to burn the powder (and
by that to kill themselves).
- 9) nme yi ši, to have pa-
tience.
- 10) people from the east (under
the feet, s. Voc.
- 11) ke še, if (it) reaches.
- 12) kā he fe n. k. continue
to do s. th.
- 13) became one (army).
- 14) to load their cannons.
- 15) Name of the kings of
Ašanti, = Spoiler.
- 16) who was set upon (sc.
the throne).

III. Gã-speeches delivered by the speakers of the Gã-tribe during the disturbances in January 1854.

1. (About 3000 armed people from Osu, Teši, Niñwa and Tema were assembled the 12 th. of Jan. in Kpešina near Osu, at nighttime. The people having formed a large circle with their chiefs, headmen, captains, speakers etc. in advance, and having saluted each other in due form, choose their speakers and witnesses to accompany them to the different groups. The speaker (otšame) Anañ from Osu came forward and said):

„Osu ni ameyo,¹⁾ ni ameyanu le, ake lumo eba; ši eke, ayatfa tũ ahãle. Ni amebabua oblahĩ bii le ana. Keke ni amebayĩn ameyatfa tũ le. Beni fe se le, akẽ ayafle lumo le, ni amete ameyafle. Dšetšerenõ le, akẽ ayatše onukpai ye mõi, ni amebayĩn amete. Aso noni akeo noni akeo,²⁾ amenuu mli eko; ši fe se mon fẽdã ni amenu asem-sro,³⁾ ake onia abatšu.⁴⁾

„There was Osu, hearing that the governor (Cruickshank) has come; but he has said, they may come and fire (a salute) for him. And they gathered the young men. Then they arose and fired (the salute). Afterwards it was said, people shall go and salute the Governor, and they went and saluted him. Next morning it was said, that the elders (grandees) were called in the fort; and they went. And now? what was to be told them what not, they heard

1) „ni“ ameyo,“ relating formula see Tables.

2) Compare § 50, 2. a.

3) Otyi = sane sroto, a strange word.

4) tšu onia, to raise toll or tax.

Dsee no ni onukpai le kele
ake: „„Woyasusu he, koni
wona eko wobakeo?““ Ni
onukpai le basusu he, ni
amebalo hū ke-ya mō na,
ni ametšu ake ayake lumo,
ake wiemo ko ni etši ehāame-
le, eba, koni amesusu ame-
kele, boni ameke amesane
yahala mli-hā. Ši ni ame-
hā atšele le, eke amehū
ameba mōn; ni onukpai le
hū ke, ameyaa. Ni enma
samamo¹⁾ wolo ehā akeba-
hā onukpai le, ni ni²⁾ amena
samamo wolo le, ni amedšo
foi ameyatetei³⁾ amehe. Ni
ye mli āhū le lumo tšu hā
ayake oblahī le, ake ameba
mōn, ni ekeame wie fio; ni
oblahī le fē babua amehe na
ye mō na le ke Mulatofoi
le fē, ni amehā ayakele, ake
amebabua amehe na ye mō
na, šī éba. Ši ekplēē bā.
Ni Mulatofoi kpaame fai, ake
amehā ni ate, šī ke atši

nothing of it; but is was
rather afterwards, before they
heard a strange palawer, that
a tax shall be raised. Did
not then the grandies say
to him saying: „„We will go
and think about, that we may
get something to tell thee?““
And they got up with one
accord and went before the
fort, and they sent to tell
the Governor, saying (re-
specting) the word which he
had mentioned to them, he
may come, that they may
(think and) tell him how they
had chosen the matter (to give).
But because they had him
called, he said, they rather
shall come into the fort; and
the grandees (also) said, they
will not go. And he wrote a
summons (letter) and sent it
to the grandees, and when they
saw the letter they ran away
and concealed them- selves
(here and there). After a
considerable time the Gover-
nor sent to tell the young
men, they shall come into the
fort, that he may speak a little
with them. And all the young

1) sama, v. engl.; to summon.

2) ni = beni or noni, when or because, as.

3) Compounp redupl. form.

amena ¹⁾ le le, bele ameke amefē agboi. Ni amefē amelo hū kete mō leñ, ni lumo le keame ake: Le nì ehā ayatše eman onukpai le ke-ba eñō, ni etu gbē ²⁾ ko ewo ameden ³⁾ ni amekele, ake ameyadfēñ, ⁴⁾ koni amena eko amebakele; ši kpla ne amebakeko le noko, nohewo nì eke, etšeame, koni ameyatao nomei ke-ba Hō lebi. Ši wo le wonu, ake onia hewo nì atšeame; ši nō hewo nì wotšu, ake ababua nyefē na, koni wofē wokpe mli, boni wofe!“

1) tši-na, lo retain.

2) gbē, voice, word, language (used by old people = wiemo, f. i. Adānme = Adān-gbē etc.).

3) tu wo m.k. den, to give over to s. b.

4) dfēñ, Otgi verb = susn.

men assembled themselves before the fort with all the Mulattoes, and sent to tell him, that they had assembled themselves before the fort, but he may come. But he did not consent to come. And the Mulattoes begged them, that they may go, for if they should be retained, then they would die with them altogether. And they all went with one accord into the fort, and the Governor told them saying, he (was it who) had his towngrantees called to come to him and given a matter over to them, and they had told him, that they will go to consider, that they may have something to tell him; but till now they had told him nothing, therefore he had thought to call them, that they may go and seek those and bring them on Saturday morning. — But we have heard that for the polltax' sake they were called, and now therefore we have sent, to assemble you all, that we all may decide, how we will act!“

(The resultat of this speech was an agreement upon oath betwixt these towns, not to allow the grandees to go

to the fort nor to pay any tax, even if the Government should fight with them, and to make war with any party breaking the agreement.)

2. Jan. 14. 1854.

(About the same number is assembled on the said Saturday, immediatly under the loaded cannons and rockets of Fort Christiansborg. The Mulattoes, some Missionaries from Christiansborg and a deputation from King Taki from Dutch Akra are assembled in a group of their own, to try whether they can do something for peace. The Kpon- (Pony-) people have joined the rest, all are armed except the peacemakers. Mr. J. Briandt from Osu brings the message of the Mulattoes over to the people, after the necessary ceremonial, saying [in extract]):

„Ole, dsee nokoñ! Gua
amralo ni ba eke Owura
Bannerman bawie ye onia-
tsumo ne hewo, nohewo le
etše anukpai le, koni eke-
ame, ake ababoĩ tsumo ekoñ.
Ši ameke, ametšuu. Agbe-
ne le eke Owura Banner-
man, ake lele ēya; ši ekwe,
koni ekeame adšadše, ni
enmale wolo. Dsee no enō-
fie no. Ni beni ete le se,
koni Ow. Bannerman batše
mañ onukpai le, ni ekeame.
Ameke, amēte ameya susu.

„Thou knowest! it is noth-
ing! — The Governor from
Cape Coast which came has
spoken with Mr. Bannerman
about this polltax, therefore
he has called the grandees,
that he may tell them that
it will be raised again. But
they said, they will not pay
it. Now he told Mr. Banner-
man, that he himself he is
going; but he may see, that
he may settle (the matter)
and write him a letter. Then
it was that he went. And
when he was gone, then Mr.
Bannerman called the gran-
dees and told them. They
said, they will go and con-
sider. And they went and
came to town. Then he wai-

Ni ameyiñ ke-ba mañ. Ene le ekweame kweamegbe ahũ, ake ameba, lo —; fẽ krãnã! ã, nakai lo? Ene ye mli ahũ le ebanu, ake Osu ke Lã ke Teši ke Tema ke Kpoñ ebakpe ye Kpešina, ni amepam eyi uo k. n. . . . Dsee no le hũ eke, bele ke ameba pe ni ameka noko nefemo le, matfa okplem ma-woame? Tfa amanye aba!“

(Badu Asonko, Osu Otšame le, heto):

„Nyeboda beni kpawo kpawo toi kpawo le ke toi! Ameke: Dsee nokoñ! ší amenyontšo-meĩ dši neke gbomei ne, ni sã-dši ni amekeame yeo le enõõ amena. Dši ake mẽ? ¹⁾ Kedši bianẽ onã tõe onõ, ni oke: Mike-le ate mõñ ni minyontšo agbla etoi) ²⁾ ahãmi le: beni okele te le, ašõle ye odeñ. Kedši oke: Miyawu nšõ le, beni ote le, tfẽ! amõo aheo nii ³⁾ k. n. Agbene hũ le ake: Nõ le dši aatšu onia! — — Ni

ted a long while for them, whether they would come or (not); — (but) all (was) silent. Yes, so it was, or (not)? (Answer: „yes!“ by the witnesses). After this a long while then he heard, that Osu and Lã and Teši and Tema and Kpoñ had met at Kpeshimouth, and he conspired against him etc. Was it not, that then also he said: Well, as soon as they come and venture to do something like this, I shall fire cannons at them? Let happiness come!““

(Answer of Badu Asonko, the speaker of Osu):

„Listen to what the seven (and) seven times seven said: they said: It is nothing! but their masters are these men, and the things which they do with them is not agreeable to them. What then? If now for instance thy wife tresspass against thee and thou say: I will take her into the fort, that my master may chastise her for me: when thou goest, she is snatched from thee. If thou say: I will go and bathe in the sea: when thou goest, at once thou art caught and punished, etc. And now it is also said: Above this there shall polltax be raised! — —

1) Lit: Is as what? peculiar expr.

2) gbla m. k. toi, to pull one's ear.

3) h. m. k. nii, to punish one for money.

meikomei hō amebii ke nii
ye onatsumo ne hewo; ši
nmene ye mli āhū le akē,
aatšu onia ne ekoñ!
Ši onia le ametšuu, ēè! ame-
tšuu! Atamei, dsee boni
nyekeñ, ¹⁾ lo?“ (Heto): „Ā!
wohāā foī tongō!“ ²⁾

And some have sold their
children and things because
of this polltax (the first time);
and to day — after a long
time — it is said, it shall
be raised again! But
the tax they do not pay, heh!
they do not pay! Fa-
thers! Is this not what you
said?“ (Answer of all): „Ā!
we give not one penny!“

Kinkā-Otšame Alimo
wiemo (Hetō).

The speech of the speaker
of Dutch-Akra (Answer).

. . . . Ke ameke ametšuu
onia le, no le womīnu no;
ši suòmo ni ameke amesu-
mò Nlišiblofō doñ le, no
le edšaa ēè! edšaa! Ši meini
dšoro ši ne fě le, gbī ni Nli-
šimei le bahe mō ne, ani
ameyee won? nto amefě ame-
ye mō leñ? Kwe le! nmene
dāni amekeo, ake amentšē
atūa! No le, ke ameke na-
kai le, enōō, ēè! enōō! —
. . . . Ši nyetaoa wiemo kpa-
kpa nyehāmi!

. . . . If they say they do
not pay a tax, that we can
understand; but the service
they said they do not serve
the English - European any
longer, that is not right, heh!
it is not right. For all who
are lying here about; the day
when the English bought this
fort, have they not then ea-
ten fetish? Were they not
then all in the fort? Lo, to
day it is before they say, that
they revolt! That, if they
say so! that is not tasteful,
heh! that is not tasteful! —
. . . . But seek a good word
for me!

1) keñ = ke dši.

2) foī tongō! interj. s. Vocab. orig. only used by chil-
dren, but employed by this powerful speaker and thence
much used.

Badu Asonko heto.

. . . . Sùomò nì wòkè ake
wòsumòò Nlìšimeì don le, no
le wòkwa: wòsùmòame mon;
ši onia le wòtšuu, ni mō leñ
hũ onukpai le baa; ši ke efō
onukpai le asedi ke onia le
sedi, bele mā leñ edšò; ši
ke eke, ekplēē le, bele wò
hũ wonyēñ noko woofe! Tfa
omanye aba! —

IV. Gã-adesaĩ.

1. Ananu ke Ananute ke
sisai ete.

„Mitã¹⁾ lo mitãānye?“

„„Womhere no!““

„Dšee²⁾ Ananu ke ebi Ana-
nute³⁾ nì ameyò; ni hōmō ba
naakpa, ni wò ke ebi koo;
ni kedši hōmō boĩ ame yeli,
ameya lūmu nò, ni ameya-

Badu Asonkos answer.

The service (of) which we
said, that we do not serve
the English any longer, that
we take back: we will serve
them, but the tax we don't
pay, and into the fort the
grandeess do not go; but if
he cease to demand the gran-
deess and to demand the tax,
then the nation has rest;
but if he say, he will not
agree, we also cannot help
it! Let happiness come! —

IV. Gã-Fables.

1. Spider and Spiderson
and three ghosts.

„Shall I tell or not tell you?“

„„We take it up!““

„Were there not Spider
and his son Spiderson. And
hunger came very hard; and
the cock and his son had
nothing to pick and when the
hunger began to eat them,
they went upon the rubbish
and sought nuts to crack and

1) tã adesã, to tell a fable. S. Vocab.

2) A common narrative formula.

3) -te, -te, -tete, name of the firstborn son, ananu,
spider. S. Voc. „adesã.“

taoo ñmei ni ametšo ame-
kpe; ni otšii enyo lo ete fēdā
ni amena ñmekuli ¹⁾ kome. Ni
gbī ko le Ananute te ñme le
eko taomo, ni ena eko pe; ši
beni etšoo hū le, ñme le nyō
obiši bu mli, ni fele awyere-
ho ²⁾ naakpa. Ši mīdšo ³⁾
anyēē aye le, Ananute bote
bu len; ni beni eya le, eyati
sisai ete no, sisa yeñ ke sisa
tšuru ke sisa diñ, ni, abo
dšen ⁴⁾ tam, amedšuko ame-
he lo amešeko ameyi dā. Ke-
ke ni amebile ake: „Nēgbe
oyaä? ni meni otaoo?“ Ni
ekā ekosem ⁵⁾ etšōame, ake
hōmō eba amemā, ni wo
'Nanu ke ebi koo, ni le humi
eyakpa ši ahū, ni ena ñme-
kuli le, beni etšoo hū le,
ñme le tū ke bote obisi bu
mli, nohewo enyie ese ne.
— Keke ni ameyi ete ⁶⁾ le
fē ame here no ake: „Aso

eat, and two or three weeks
(passed) before they found
one single nut: And one day
Spiderson went to seek for
a nut, and found just one;
but when he cracked it, it
fell into a rats' hole and grie-
ved him very much. But it
being bitter not to be able
to eat it, Spiderson went into
the hole and when he was
going, he stept upon three
ghosts, a white (white are
the fetishes) ghost and a red
ghost, and a black ghost, who,
even since the world was
created, had never washed
themselves nor shaven their
heads. Then they asked him:
„Whither art thou going?
and what seekest thou? And
he related his sad palawer
to them; that hunger had
come to their town and the
cock 'Nanu and his son had
nothing to pick; and he the
poor fellow had gone (and)
wandered about a long time,
and he had found a single nut;
also this when he cracked it,
jumped off and fell into a rats'
hole, therefore he was walk-
ing here after it. Then they
three together answered say-

1) kuli, single grain.

2) Otyi = grieve.

3) Gram. Subj. left out.

4) bo dšen, to create the world.

5) kā kosem, Otyi, to relate the history of ones mis-
fortunes.

6) yi ete, yii ete, three heads, used of persons.

ñmekuli tšañ hewo latša etšao
pam ne!“ Ni ameyafā yere
ke-dše amēnmōši ¹⁾ ke-ba, ni
amekele ake: „Na yedši! ²⁾
tšēmō ni oho he totoile mon,
ši oke ekpakpai le afie.“ Ni
efe take boni amekele le, ni
beni ekwe le, efe yere akpa;
ni eye afe ³⁾ gbīi ete ye ame-
ñō, ni efi naakpa. No se le
ekeame, ake amewole gbe, ⁴⁾
koni eke noko ayahā enye-
mimei ni yošia le. Ni ameyafā
yere amewo bedeo mli, ni ame-
wole gbe. Ši beni amekele ya
ni ameyadšie le gbe ⁵⁾ le, ame-
ke ake: „Nmene otšō wonan-
nyo; ši wobakeo sane ko; ši
kake moko, ni kala neke lala
ne gbīkogbīko; ni lala le
noni amela ametšōle le ne:

„„Asamañ fufu òò! ⁶⁾

Asamañ koko òò!

Asamañ tuntum òò!

Mitri anya to a mebeye deñ
nyie?

ing: „And for a mere single
nuts sake thou art perspiring
so much?“ And they went
and digged yams from their
plantation-ground and brought
it, and they told him: „See
(here are) yams! peel it, and
cook the peel of it only, but
the good ones cast away!“
And he did as they told him,
and when he looked, it had
become good yams; and he
remained about three days
with them and became very
fat. After that he said unto
them, that they may dispatch
him, that he may bring
something to his brethren at
home. And they digged yams
and put it into a basket and
dispatched him. But when
they accompanied him on the
way, they said: „To day thou
hast become our friend, and
we will tell thee something,
but tell it to no body and
do not sing at any time this
song; and the song which
they taught him was this:

(Solo):

„„Weisser Geist, hoho!

Rother Geist, hoho!

Schwarzer Geist, hoho!

(Chor):

Würr' mein Kopf übertreten,

1) ñmōši, plantation-ground.

2) pl. of yere.

3) afe (s. fe v.) may be, about.

4) wo m. k. gbe, to dispatch.

5) dšie m. k. gbe, to accompany one on the way.

6) òò! ēē! is often added to words and sentences in
calling or singing.

Ode tri fi' ase,
Ode nañ fi' ase:
Ode tri fi' ase!
Woara yawabosom panyiri!““

Keke ni enyie ni ese šia.
Beni amenale le, amenya ehe
naakpa. Ši yedsi le ni Ana-
nute ke-ba le, Ananu yatše
enanemei, ni amedšie eyi¹⁾
hū naakpa. Ni ameye yere
afe nyōñ kome soñ, edšake
etere pī tšō; ni agbene le
Ananu ke ewebii fiā fi. Ni
asañ Ananute yañōo yedši ke-
ba dāne.

Ni ye āhū le Ananu kē Ana-
nute ake: „Mibi, boni ofe le
fa, mi hū mafata ohe fio, ni
bo hū odšo ohe.“ Ši Ana-
nute ekplēē etše, edšake
Ananu be dšen kpakpa. Ši
kēle Ananu tšō nā ko, beni
Ananute [baya le, koni ele
hegbe ni ete. Gbī nyōñ ni
dše atšere nō ni Ananute ate
le, Ananu yagbu Ananute
kotoku ni eke-yaā le šiši, ni
eñō lamlu wo mli. Ni se
ademañkē le, beni Ananu fie

Was würde mir geschehen?
Den Kopf, den wirft er weg!
Den Fuss, den wirft er weg!
Den Kopf, den wirft er weg!
Du, du beleidigtest die Haupt-
fetische!““

Then he walked off and came
home. When they saw him,
they rejoiced over him very
much. But (because of) the
yams which Spiderson had
brought, Spider called his
friends and they praised him
also very much. And they
ate yams about a whole
month, because he had car-
ried very much, and now he,
Spider, and all his people
got fat. And Spiderson went
again (and again) to bring
yams always.

After a long while Spider
said unto Spiderson: „My boy,
what thou hast done, suffi-
ces, I also will assist thee, that
thou also mayest have rest.“
But Spiderson did not con-
sent to his father, for Spider
had no good manners. But
still Spider used a trick, when
Spiderson was about to go,
that he may know whither
he went. In the night of the
day of which in the morning
Spiderson would go, Spider
went and made a hole in the
bottom of the bag Spiderson
was to take with him, and
put ashes in. After that early
when Spider set out, his father
slept, and when he awoke,

1) dšie m. k. yi, to praise one.

no le, etše ewo, ni beni ehie
tše le, eyin ni eyana ake
lamlu le efie ši ye gbe no
no no ni etšo ke-te le; ni
eyanina Ananute le ye nma-
nmaša ni ake yaä neke mā
len le. Beni Ananute na etše
le, ehie fele yā; ¹⁾ keke ni
ebile, ake: „„Ata! mẽ femo
oba ye bie? ke osumo, ake
ote le, ho ni oya, ši mi le
mibakū mise; ši noni makeo
dši, ake nōfēnō ni ameakeo
le, femo! ši katše sane na, ²⁾
ni kafe ohe niilelo tūtu!““
Keke ni Ananu kele ake: Ntō
mifoo? Ši mile boni mafe
momo; ši ke okū ose dšin ³⁾,
kū ni oya!““ Ni Ananute ke
etše gbla ⁴⁾ mli. Ananute ba
šia, ni etše le hū te sisai
amā len. Beni Ananu še ši ⁵⁾
ni enaame pe le, efā ake:
„„Ně bului ne dše? meba
nyešee nyeyi ni nyedšuu nye-
he? Nyebaä bie, ni maše

he went and saw, that the
ashes had fallen on the way
on which he was gone away
and he went and overtook
Spiderson at the outskirts
where they go to that town.
When Spiderson saw his fa-
ther, he was astonished; then
he asked him saying: „„Pa-
pa, what to do here hast
thou come? if thou like to
go; pass and go; but as for
me I will return; but what
I will tell thee is, that what-
soever they will tell thee,
do! but do not speak much
and make thyself not too
wise!““ Then Spider told
him saying: „„Have I not
begotten thee? But I already
know how to act; but if thou
say thou will return, well,
return and be gone!““ And
Spiderson and his father de-
parted from each other. Spi-
derson came home, and his
father also went to the ghosts'
town. When Spider arrived
and had just seen them, he
broke out: „Where do these
fools come from? Why do
you not shave your head nor
wash yourselves? Come hi-
ther, that I may shave this
hair of yours, which is like
a bush (for you)!““ Then

1) hie fe yā, to be astonished.

2) to speak much.

3) dšin = dšio; to be supplied: „or not, I don't care,“
return etc.

4) gba mli, to separate, pl. gbla mi.

5) še ši, to arrive.

nyeyitšoi nì tamō kō ne ma-
hānye!““ Keke le ameboī
Ananudšemo, ake le etšōame
niile lo? Ni amebile ake:
„„Meni otao?““ Ni ekā ekō-
sem etšōame; ni ameyafā yere
ke-ba, ni amedšie nyoñmai
ete amehāle, ake eho nì eye,
ši etšēmō ¹⁾ totoi le ewo ku-
kwei le mli, ni eke yere
kpakpa le afie. Ši Ananu ke
ake: „Te afe teñ nì mašere
yedši kpakpai le mafieñ? ²⁾
Nyeno ³⁾ bului ke koloi ko-
mei ⁴⁾ be!““ Ni Ananu ba-
flo ⁵⁾ yedši kpakpai le ewo
botoku mli; ši ehoō āhū, ni
ebee. Ni amebadše Ananu
ake le boñ ⁶⁾ kolo dšile; ši
elo totoi le ewo botoku le
mli. Ni efe nakai; keke le
amrō le ebe ni etšō yere kpa-
kpa moñ, ni Ananu ye. Ana-
nu ye āhū le ekeame, ake

they began to scold him,
whether he perhaps was the
person to teach them wis-
dom? And they asked him:
„„What doest thou want?““
And he related his troubles
to them; and they went and
dugged yams and brought it,
and they selected thirty for
him, saying that he may boil
and eat it; but he shall peel
the peel off and put it unto
the pot, and cast the good
yams away. But Spider said:
„„How is it that I shall cast
the good yams away? Above
you there are not any fools
and brutes (to be found)!““
And Spider went and cut the
good yams and put it into a
large pot, but he boiled it
a long time, but it did not
get done. And they began
to scold Spider, that he ra-
ther is a brute; for he should
take up the peel and put it
into the large pot. And he
did so, then immediately it
was done and had become
good yams; and Spider ate.
Spider had been there a long
time (when) he said unto
them, that he will go. And

1) pl. obj. of tšē, to peel.

2) še-fō, pl. šere-fie. Term. aug. ñ to conclude the
question, § 20, 1. at the end.

3) Above you.

4) some.

5) pl. obj. of the verb fo, to cut.

6) old form = moñ, rather.

eete. Ni ameyawo bēdeo obō
ke yere, ni ameke-bahāle,
ni amekele yin, koni ameya-
dšiele gbe, ni amekele ake:
„Na, wolala ne, wobatsōo;
ši kala gbīkogbīko!“ ni ame-
boī lamo kele tšōmo ake:

(Solo):

„Asaman fufu ōò!
Asamañ koko ōò!
Asamañ tuntum ōò!

(Chor):

Metri anya etc. etc.“

Ši beni amela lolo le, Ananu
hū eboī¹⁾ amrō le noñ; ši
beni amebile le, ekeeame; ši
eke, ake, emā lala ko' elaā.
Ši beni amekēle etšere mli²⁾
le ni Ananu ete ehie fio pe
le, eboī lala le lamo; keke
le efle ke-dše nwei elu ši,
krum! kekele eyitšo efo, ena-
ne efo, ni egbo hū; ši kēle
ela lolo. Ni sisa yen le kē³⁾
enyemimeī le ake: „Nyhāa
woyatšiea ehie, ši enii ye
mōbo!“⁴⁾ Ni amebatsie ehie.

they filled a basket with yams,
and they gave it to him and
went with him to accompany
him on the way, and they
said unto him: „See, this
is our song; we will show
it to thee; but never sing it!“
and they began to sing and
to show him saying:

(Solo):

„Weisser Geist, hoho!
Rother Geist, hoho!
Schwarzer Geist, hoho!

(Chor):

Wüld' mein Kopf etc. etc.“

But when they were still sing-
ing, Spider had also imme-
diately begun; but when they
asked him, he did not tell
them, but said, that he is
singing a song of his town.
But when they had departed
from him and he had gone
a little forwards, he began to
sing the song; then he burst
from above and troke down,
plump! then his head (was)
cut off, his foot was cut off,
and he also died, but still
he went on singing. And the
white ghost told his brethren
saying: „Let us awake him,
for he is to be pitied!“ And
they awoke him. But when
he went again, he began to

1) perf. tense, used like plusq.

2) tšere mli pl. form of tše mli, to rent. See above:
gba mli.

3) kē, to say, must sometimes be written with the sign
of length to distinguish it from the auxiliary verb: kě, to take.

4) About „mōbo,“ „ye mōbo,“ „na mōbo“ s. Voc.

Ši beni eya ekoñ le, eboĩ
lamo ekoñ, ni efele ¹⁾ nakai
noñ. Ši amenale mobo ekoñ
ni amesa ametšie ehie. Keke
le ameboile yi, ni amefiele
ke eden eflo ke-ya sia. Ši
beni mei le nale le, amemĩ
še amehe naakpa ameblo:
„Yē! na Ananu! Yē! na
Ananu!“ šibenĩ amebi edša-
tšu šile, ekā ekosem etšōa-
me. Ni ameše Ananu no
amefō, ni ameke: „Ananute
nō ²⁾ moñ eba dšen!“ ³⁾
Edšakeši ke ote mo mā
leñ le, noni afeole, no
ofeo, šiofee ohe take
niilelo ko, ni otšōo se
ofeo bulu!“ ⁴⁾

sing again, and the same be-
fel him. But they pitied him
again and awoke him the se-
cond time. Then they began
to beat him and drove him
off emptyhanded to his town.
But when the people saw
him, they rejoiced very much,
crying: „Halloo! See Spider!
Halloo! See Spider!“ But
when they asked after his
load, he told them his trou-
bles. And they cast Spider's
away; and they said: „Spi-
derson's behaviour rather (is
something which) is manner
of the world!“ Because
if you have gone to any
body's town, what is
done, that thou doest,
and doest not make thy-
self as a wise man to
become afterwards a
fool!

1) fe, v. impers. to happen to s. b.

2) thing, what he did.

3) ba dšen, to be fit in the world, fashionable, to behave.

4) Imperfect tense used like an Imperative mood.

2. Gbōlo¹⁾ ke eñā.

2. The hunter and his wife.

„Mitā lo mitāā?“

„Shall I tell or not!“

„Womhere nō!“

„We answer!“

„Dšee nū ko ke eñā ni
ameyo. Ni atšeo eñā gbei,

„Was not tere a man and
his wife, which were there.
And his wife's name was Ba-

1) gbobi, to hunt; gbobilo, gbōlo, hunter.

ake: Badua. Ni ameyo ko se, ni nū le gbo_{bio}; ni lo hōmō baba, ni anaa mle tete afā ni aho po; ši Badua le, ewu le ke ete gbo_{bimo}, enā lo kē egbeo ke-ba. Ši agbene le, nū le, enaa lo le eko egbe doñ. Ši beni eya ko le mli le, ena, ake hīnmālo efe bayelo, ni enu emli là le momo, ni eke-tšotšoro ši, koni ke ewo gōgōmii le, bele ebaye gōgōmi le. Ni nū le ke-ba šia, ni enā le kele ake: „„Kpaō¹⁾ miyee koloi ana lo, ni mihī lo fūlū hū, nohewo le mihoo, ni mitāā he.““ Ke-ke le nū le ekee noko, ni eyiñ ke-te ni eyatše nibii, ni eflo lo le ni eho wonu le, ni eši ete ni eyaflo amadaī ke-ba, ni ebaši fuifui²⁾ enō-fata he, koni eye. Ši beni ete le, enā le kō ato, ni eboī loi le yeli. Keke le loflo ko basō ši, ni eboī eyiwomo³⁾ ke neke lala ne ake:

dua. And they were in the bush, and there came a meat-hunger, that not even mushrooms could be taken out and cooked; but as for Badua, her husband when a hunting he used to find venison (flesh) to kill and bring. But now he, the man, got not longer any game to kill. But when he went to the bush, he saw, that the „scratch-face“ (leopard) had rent a „leafeater“ (and kind of antelope) and had drunk the blood (in it) and hanged it up, that if it may produce worms, he may eat the worms. And the man brought it home; and his wife told him: „„Fye! Never I eat any meat from the mouth of wild beasts, and I abhor also stinking meat, therefore I neither cook nor touch it!““ Then the man said nothing, and went and plucked things (for soup) and cut the meat and cooked and he left it and went to cut plantains and brought them, and pounded fuifui (a native favorite food) to it, and then he ate. But when he had gone, his wife took the ladle and began to eat (from the pieces of) the meat. Then a bird sat down and begun to mock at her with this song:

1) Kpaō, interj. Fye! ʔfui!

2) All this is womans-work.

3) wo m. k. yi, to cry at one (mockingly).

„„Badua! :|:
Omã sika koe nyara!
Badu' se nkodi aboa furu
Etfase nkodi
Okyiri ò odiō . . .““

Keke nì eko te etfale, fě le,¹⁾
ela lolo; ni Badua bako lo
le, ni eye; ni loflo le fliki,
ni ela neke lala ne non etšō
nū le ye enmō le ši; ši kleñ-
kleñ le nū le naa šiši; ni
beni ena šiši le, eba šia ni
ebabile, ni ehie gbo²⁾ naa-
kpa. Ni aše yō lo nō afō,
ni ake nū le nō ba dšen;
edšake ke nū ke enā ye, ni
yō le mihī noko le nì nū le
hīi le, ehoo ehāāle keke, ši
eyee eko.

1) fě le, all in vain.

2) hie gbo, the face dies, to be ashamed.

V. Songs (lalai).

1. The arrival of the English.

(Solo): „Nlišblofō eba!“

(Chor): „„Wom'sumo,
Wom'sumo, wom'sumo, wom'-
sumo;

Nglišblofō eba, wom'sumo!““

„„Badua! :|:

Sie lässt Gold verloren geh'n;
Badu' sagt, sie ess' kein Stink-
fleisch,

Sei nicht recht, dass man es
ess':

Hinter ihm, da isst sie es!““

Then she took a stone and
cast it at it; all (in vain),
it sang still; and Badua took
the meat and ate; and the
bird flew away, and sang this
same song to the man in his
plantation; but at first he
did not understand its mean-
ing; but when he understood
it, he came home and asked
the woman, and she was very
much ashamed. And the wo-
man's was cast away and the
man's was brought into fa-
shion; for if a man and his
wife live together, and the
woman abhor something
which the man does not
abhor, she cooks it at least
for him; though she may
not eat of it.

„The English have come!“

„„We like it,

We like it, we like it, we like it;

The English have come! we

like it!““ :|:

• 2. A Christian song after a native tune and metre.

„Wonyontšo Jesu!
Bo dšielo! :|:
Womba omasei,
Bodši wonyontšo! :|:
Bo ni oyo wala,
Jesu ni yo wala:
Womba omasei,
Bodši wo nyontšo!“ :|:

„Thou, our Lord Jesus,
Thou saviour! :|:
We come at thy side!
Thou art our master! :|:
Thou who life possessest,
Jesu thou who has it:
We come at thy side,
Thou who art our Lord!“ :|:

Though the Gã people sing very much, their songs which are in use, are mostly Adañme or Otyi. Short Gã-songs are composed at random during their plays, dances, work etc. These are often very witty and satirical, but we are still too little acquainted with this part of the language, to have a sure footing as to metre, tune elipses etc. Proverbs and Fables or Tales which already exist by hundreds and even thousands are also continually produced by young and old. But it is also difficult, especially with the latter, by which many a moonlight night is occupied, to get them correctly, and the principal style and spirit of them, partly expressed by theatrical change of voice, songs, natural immitating sounds of voices and noises, interjections etc. are generally lost in writing them down, it is the same with Speeches and Histories, which are principally given by old people who can not write and the younger people who can write are not so able in the language. — Respecting Proverbs it is to be remarked, that though they are as it were, the expression of the law and manners of the country, they are often very ambiguous, and allow not only a bad, but often also an unclean use. See also the Preface.

2. A Christian song after a native tune and metre.

Then, our Lord Jesus,
Thou art our master!
We come at thy side,
Thou who art our Lord!
Thou who art our Lord!
Thou who art our Lord!
Thou who art our Lord!
Thou who art our Lord!

Wongyongso Jesu!
Bo dailot!
Wompa, omassi,
Bohai woyongso!
Bo ni owo wala,
Jesu ni yo wala:
Wompa omassi,
Bohai woyongso!
Thou who art our Lord!
Thou who art our Lord!

Though the Gt. people sing very much, their songs which are in use, are mostly Adamic or Ovil. Some Gt. songs are composed at random, during their plays, dances, work etc. These are often very witty and satirical, but we are still too little acquainted with this part of the language, to have a sure footing as to metre, tone, clauses etc. Proverbs and fables or tales which already exist by hundreds and even thousands are also continually produced by young and old. But it is also difficult, especially with the latter, by which means a moonlight night is occupied, to get them correctly, and the principal style and spirit of them, partly expressed by theatrical change of voice, songs, natural imitating sounds of voices and noises, interjections etc. are generally lost in writing them down. It is the same with speeches and histories, which are principally given by old people who can not write and the younger people who can write are not so able in the language. — Respecting Proverbs it is to be remarked, that though they are as it were, the expression of the law and maxims of the country, they are often very ambiguous, and allow not only a bad, but often also an unclear use. See also the Preface.

Zimmermann, Johannes,

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